

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, March 16, 1944

NEW SERIES—VOLUME 46—NO. 11.



Dr. Austin Crouch  
AT NEW ALBANY

Dr. Austin Crouch, executive secretary of the executive committee of the Southern Baptist Convention, will be the teacher of the Bible class from 2:30 to 4:30 each afternoon at New Albany at the evangelistic conference there March 20-22. The sessions will be at the First Baptist Church, where A. B. Pierce is pastor.

BR

## New Emphasis on Evangelism Will Be Popular

When the Sunday School Department was reorganized last November it was the earnest request of the executive secretary, T. L. Holcomb, that one of the workers be charged with the definite responsibility of promoting evangelism through the Sunday school. Andrew O. Allen, a layman, was elected to this important task.

We have a deep conviction that evangelism should be our emphasis in a special way this year and next. We shall not encroach upon the work of any agency or Board, but supplement in every helpful way all right evangelistic efforts. In order to reach immediately the Sunday school officers and teachers, there are a few things we would like to say now to Southern Baptists through the state papers:

1. Our Sunday school lessons will be keyed to the evangelistic note and fired with evangelistic zeal.

2. Our field program, such as, enlargement campaigns, the training of workers, inspirational conferences and conventions will ring with the evangelistic appeal. Believing that evangelism, education, and training must go hand in hand if we are to build for permanency, Better Bible Teaching Weeks are being held throughout the South. The editorial department is co-operating with the Sunday School Department in these efforts.

3. We offer definite help in the or-

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## SOME GREAT BIBLE DOCTRINES WHAT BAPTISTS BELIEVE ABOUT THE LORD'S SUPPER

JEWETT J. BURSON, Pastor

First Baptist Church, Shelby, Miss.

(Below we publish another of a series of articles on great Bible doctrines, precious to Baptists. They are written by Mississippians, who know and love Mississippi Baptist work. Next week the subject will be "Missions."—Editor.)

The position of Baptists with reference to the ordinance of the Lord's Supper is not as widely understood as their position with reference to baptism—even Baptists themselves being judges. Hence we have many of our people observing it in a perfunctory manner, losing a part of the spiritual significance attached to it, simply because their convictions concerning it are not thoroughly grounded in Biblical knowledge.

I rather suspect that large numbers of us (Baptists) would be found in the category of those who accept it strictly on the basis of denominational practice rather than by conviction, deep-seated religious experience, or Bible background and authority. While faith in the practice of the denomination is infinitely preferable to no consideration at all, at the same time we are to remember the injunction of the Apostle Peter when he said—"be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," I Peter 3:15. The Bible, as in the case of every other doctrine, is our final authority on the subject of the Lord's Supper.

It is my ambition in this article (after many requests) to state the facts as I see them, without the slightest desire to become involved



J. J. Burson

in a series of arguments or controversies with my better informed brethren. From school days to now I have listened to discussions on this subject. They were often presented with such enigmatic proportions and frightful forebodings that I was left terribly confused. For this reason it is my sincere desire to so state facts that they may be easily comprehended.

In the discussion of this ordinance many writers go back to the Old

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## THEOLOGICAL EDUCATION SOUTHERN BAPTISTS

### Inaugural Address

of

Dr. Duke K. McCall, President  
Baptist Bible Institute  
New Orleans, Louisiana  
December 2, 1943

Shakespeare opens his play "Hamlet" with a scene in which two guardsmen get Horatio to stand watch with them. We are not surprised that they should desire company, since on two previous nights the ghost of the king of Denmark had appeared to them. The reason Horatio was selected becomes apparent from Marcellus' excited cry when the ghost again appears, "Thou art a scholar; speak to it, Horatio." I remind you of this scene not because the purpose of education is to prepare an examination council for ghosts, but to underscore the fact that men instinctively turn to the scholar, the trained man, in life's emergencies.

It is significant that the import-

ance of training ministers has been recognized in this hour of the world's alarm. Theological education has been given the status of an essential industry. Priorities have been granted that necessary school equipment might be maintained. Faculty and student body have been given a deferred status under the Selective Service Act. Recently the United States Navy has included the training of chaplains in its V-12 program, along with the training of doctors and engineers. All of this has come about not through a sentimental attitude toward the other-worldliness of the man called of God, but through the realization that the world of both today and tomorrow must be led in the realm of the spirit by men who know God, who know their fellow men, and who know life in all of its parts.

The Bible stands for a well prepared ministry. When God wanted to produce a nation as the vehicle of His

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Mrs. Mary Alice Biby

Southwide Sunday school leader, who will be on the Sunday School Convention program, April 24-29.

## From Jewish Lawyer to Baptist Preacher

### Part II

I left Chicago, bound for Kansas City, to stay in Rabbi Silver's home. I was going to get into Kansas City about seven o'clock in the evening. There was an accident on the track, and the train was delayed, so that we didn't get into Kansas City until long past midnight. Now I know you wouldn't, and I wouldn't either, go at that hour to the home of a kinsman whom you had never met and knock on the door and say, "Hey, move over. Your long-lost cousin wants to go to bed with you." Nobody would do that.

So I took a cab and went to the YMCA. I got there at about three o'clock in the morning. They gave me a room. I went to bed and slept until almost noon the next morning. It was Saturday. I wasn't going to go to Rabbi Silver's house on Saturday. I would wait until the holiday was over. I walked out of the YMCA and got me a little breakfast, walked around the city and then came back about three or four in the afternoon. I was in no hurry.

At one of the tables in the lobby I got hold of a Chicago Herald Examiner. There was a group of men at the table next to me, arguing about something.

One of them, in the discussion, turned to me and said, "Mister, are you from Chicago?"

You see, he saw that I had a Chicago paper.

I said, "Yes, why?"

He asked me a question about Chicago, and the first thing I knew, he had drawn me into that argument. At that time I would rather argue than eat. I used to feel like Ichabod Crane in those days—I used to look at myself in the mirror and wonder how one man's head could contain

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Thursday, March 16, 1944

## Sparks & Splinters

**Rev. Elton Moore of Newton, pastor** of Russell church, has enlisted in the U. S. Navy. Houston Fitzgerald of Russell has been called as pastor. The regular preaching service will be held on the second and fourth Sundays.—Mrs. Maude Reid.

**From Executive Secretary Austin Crouch of the Executive Committee, Southern Baptist Convention we learn that Mississippi contributed 7,211.64 to the Cooperative Program; \$15,735.77 Designated; or a total of \$22,947.41. There has been an increase of \$72,526.08 over 1943 to date.**

**Los Angeles—Phonograph record** dealers here report an increasing demand for religious recordings, especially among members of the armed forces. Most sought after are recordings of hymns, organ music and oratorio pieces.

**At the annual dinner given by Rev. and Mrs. Jewett J. Burson, Shelby, Miss., for the deacons of the First Baptist Church, on Friday evening, March 10th, the 1944 budget was revised to include an increase of \$600.00 per year on the pastor's salary, retroactive to Jan. 1, 1944. This is the fifth time that the deacons have recommended an increase in salary during the thirteen-year pastorate of Rev. and Mrs. Jewett J. Burson. This dinner is an annual affair and was given in honor of the following deacons who are serving this church: A. G. Summers chairman; W. J. Toler, C. M. Slocumb, Sr., B. V. Wade, W. W. Denton, Sr., W. A. Doolittle, A. D. Murphree, Sr., C. J. Clark, W. B. Pemble, J. E. Rowe, E. W. Smith, N. L. Walker, R. F. Ming, and L. L. Smith.—Mrs. J. H. Turney, reporter.**

**Washington, D. C.—(RNS)—Several** publishers of religious books received additional grants of print paper from the War Production Board Appeals Board during the third and fourth quarters of 1943, the Book Section of the Printing and Publishing Division revealed in a report on all book paper appeals. Among the religious book publishers receiving additional grants, and the pounds of paper granted, were: American Bible Society, of New York City, 743,340 pounds; Watchtower Bible and Tract Society, Brooklyn, N. Y., 734,400 pounds.

**The Christian Advocate** tells of a quiet man in a church meeting at which the mortgage on the church house was burned. After that ceremony the man stood up and after more than one attempt to speak asked what were they going to do now that all debts were paid. There was an outburst of laughter but the quiet man remained standing and continued. He said that he had waited for 17 years for the hour when the debt was off and the church could proceed with the work for which it was organized. He said, "Mr. Chairman, I move that from this night on we be a church of the Living Christ and busy ourselves about His business." Too many people think of building a church house as an end rather than as a means to an end. Building a house is only a preliminary step towards building a church. If church-house building pastors could only realize that fact they would not have to leave as soon as the preliminary step of building the house was completed.—Charity and Children.

**Seattle, Wash.—(RNS)—A fine** against parents of minor children found on the streets in violation of the curfew law was recommended as a drastic measure against juvenile delinquency in a resolution unanimously adopted at the annual convention of the Episcopal diocese of Olympia in session here.

**Frankfort, Ky.—(RNS)—Bills have** been introduced in the Kentucky general assembly in a new attempt to provide free transportation for pupils of Roman Catholic and private schools. An act to this effect passed in 1940 was voided by the court of appeals. Principal beneficiaries would be pupils in parochial schools in the populous areas just outside of Louisville, Kentucky's largest city, and Covington, just across the Ohio river from Cincinnati. There are Catholic schools scattered elsewhere throughout the state.

**Second Avenue, Laurel:** We are happily located in Laurel and have a fine people to work with. They have given us a gracious reception. They gave us an old-fashioned pounding that filled the pantry, remodelled and decorated the parsonage to add conveniences and attractiveness to it.—B. B. Hilbun.

**Blue Mountain—Frank L. Fair,** Louisville, general chairman of the Blue Mountain College endowment fund campaign, announces that more than \$3000 has been received for the endowment in the last thirty days, bringing the total to \$125,632.71. The goal is \$200,000.

**Sanford, N. C.: Checks for \$50 have** just been sent to each of the churches in Sanford by a local industrial plant as an expression of appreciation for the work they are doing in the community. The firm, the Edwards Company Division of the Rogers Diesel and Aircraft Corporation, in notes accompanying the checks stated that "the churches throughout the country, in these troublous times, are making a wonderful contribution with their spiritual encouragement in the cause of victory and we fully realize the fine work you are doing."

**Blue Mountain, Miss.—R. G. LeTourneau, God's business man,** addressed the students of Blue Mountain College and visitors from adjoining counties recently in the Modena Lowrey Berry auditorium, flying from Vicksburg to fill the engagement. Mr. LeTourneau showed the need for "partnership with God" and "living the Christian life."

**Approximately 225 new naval** trainees have arrived and begun work at Mississippi College. Most of these are to take the basic training in the V-12 program leading eventually to commissions in the navy.

**The W. M. S. of Leaf River church,** Smith county, has just completed the study course, "Making Christianity Our Citadel" which was taught by Pastor Henry Wood. The society observed the week of prayer and had an average attendance of 12. The Annie Armstrong offering was \$14.50.—Mrs. Almer McNeil.

**In sending in payment for the Record** for Salem church, Covington county, Mr. A. G. Grantham says, "We read the Record and send it to our boy. Some think the boys overseas will not get the paper but he does and says that he really enjoys reading it."

### THE CZECHS ARE BACK IN THE CATACOMBS

**Protestant Ministers Are Preaching In Coffee Houses Because Gestapo Prefers Churches for Office Use**

By Joseph Novotny

(Editor's note: Rev. Joseph Novotny, pastor of two Czechoslovak churches in New York, is a native of the country he discusses here. Educated at the Universities of Prague, Vienna and Geneva and in England, he is the son of Henry Novotny, founder of Baptist work in Czechoslovakia. He was formerly general secretary of the union of Constanz, a union of all Protestants in Czechoslovakia. As a chaplain, he was decorated by his country during World War I. He is author of thirty-six books.)

Protestants of Czechoslovakia today are worshipping in the catacombs. Seventy-five Protestant churches in the capital city of Prague have been confiscated for use as Gestapo offices.

Protestant ministers are preaching in coffee houses when customers are not eating there. Sermons must be written out and presented to the Gestapo for corrections and then repeated verbatim in the presence of a Nazi agent before delivery. There is nothing new in this for Czechoslovakia, the "cradle of Protestantism."

Our faith was first baptized with fire and blood in the seventh century when Austria invaded the tiny little nation, when property of the Czechoslovak Protestants was seized and Jesuits who sought to convert the country to Roman Catholicism.

#### Two Millions in 30 Years

Germanizing and Romanizing efforts went hand in hand. Thousands gave their lives; Bohemia lost within a thirty-year Austrian reign more than two million of its population.

And this dark period continued until the end of World War I. Protestants in that era too were forced into the catacombs. Others left the country to keep both their religion and their language alive, many returning after the edict of toleration of Joseph II in 1781.

But the edict brought only a shadow of toleration. The full liberty had to come from the country with the Statue of Liberty.

#### America Demanded Freedom

When World War I broke out, the Czechoslovaks left in large numbers to join the Allies. At the war's end America sent to Europe her conditions of peace.

It was a memorable day for Czechoslovakia when the people read that "Czechoslovakia must be free."

The reaction, quite naturally, was that "if the greatest nation in the world says we must be free, who in the world can stop us from being so?"

Thus, although Bohemia is nearly 2,000 years old, modern Czechoslovakia was born as the "youngest daughter of America," not altogether unlike a forty-ninth state of the union.

Indeed the American influence was widespread. The first Czechoslovakian president married an American lady. Prague's main railway station was named for Woodrow Wilson and both the Wilson station and his statue stand on Hoover street.

#### Yanks of Europe

Europeans are not far wrong in

### SOLDIER PRAYER GROUP OVERSEAS REMEMBERS MISSISSIPPI REVIVALS

"Each morning at 7:30 o'clock in my office, a group gathers for prayer, and it is always with conviction that we pray that God will revive His people. My prayer is that God will use the evangelist, Hyman Appelman, and praying people to kindle a soul-winning fire that will spread over the nation. Chronicles 7:14: 'If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land.' It is mighty good to read about the debts in southwide and state work being paid, but what is more appealing is the great evangelistic effort now in progress all over Mississippi." The above is quoted from a recent letter from Chaplain Willis Brown, who is "somewhere overseas." Chaplain Brown was formerly assistant pastor at Calvary Jackson and pastor at Shuqualak. Mrs. Brown is at her parents' home at Florence.

BR

"Which leather makes the best soles?"  
"I don't know, but banana peels make the best slippers."

BR

"I'm the happiest man in the world.  
I have the best wife in the country."  
"Well, who wouldn't be happy with his wife in the country."

calling Czechoslovaks the "Yankees of Europe."

Promptly following this political liberation, there followed a religious liberation no less tremendous. Not thousands but millions left the church into which membership their forefathers were forced.

Some church historians say it was the greatest religious movement since the Reformation. The young republic which had now been a 98 per cent Roman Catholic nation rapidly reversed itself as Protestant denominations received new members by the thousands, reminiscent of the era that followed the burning at the stake of John Huss, the Czechoslovak reformer in 1414.

#### "Herod" Interrupts

Herod of Berlin cruelly interrupted this movement when he marched into Czechoslovakia. Today this veritable paradise in the heart of Europe is in the same Allied boat with her sister republic, America, and some thirty other "passengers" of the United Nations.

America should be the captain of this boat, not only during the time of tempest but during the time of calm also.

We speak already of the necessity to police the world after the war, perhaps even to have an influence on the education of misled Hitler youth.

#### America Must Be Spiritual Leader

May I urge that America accept the spiritual leadership as well—the torch of Protestantism fell out of the hand of the nation of Martin Luther. It is up to us to take the broken torch from dust and to hold it high.

Europe and even the whole world is ready for our message when the American hour strikes in the eternal clock of God.

The torn thread of Protestant history in Czechoslovakia awaits only an Allied victory for a rebirth of religious freedom.—Protestant Voice.

Paul's Method: "I kept back nothing that was profitable, but have shewed you and taught you publickly, and from house to house." Acts. 20:20

## Mississippi Baptists

Your Secretary Says:—  
"LOVE NEVER FAILS"  
I Cor. 13:8b

Paul's Message: "Testifying both to the Jews, and also the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21

Brother T. D. Carroll, evangelistic singer, who keeps the records in the Appelman meetings, states that a total of 841 persons responded to the invitation in the Jackson and Central Mississippi meetings. This includes services held in Jackson churches and institutions, as well as in extension areas.

(Incidentally, we have just returned to the office from Columbus. The Conference was splendid. The meeting got off to a good start with the large auditorium almost packed with people at the second night service. Both Pastors Marsh and Franks expressed joy over the service at Artesia with fifty-six responding to the invitation, and 176 responding in another extension service Tuesday afternoon. Doxology!)

Hyman Appelman made the following statement at the close of the last service in the revival meeting at Jackson: "Eight hundred forty-one responded to invitations. First Baptist alone received 107 new members in two Sundays. Prayer meetings averaged 275 each night, with the young people led by Mrs. Appelman averaging above 175 each night. Crowds uniformly filled great auditorium. Happiest fellowship, great rejoicing in hearts of all pastors."

If every Association will follow up these campaigns with association-wide revivals in one form or another we will have undreamed of blessings. We have pastors and evangelists thoroughly capable of doing this work. If every Mississippi Baptist Church will then follow this with local church revivals, victory will come all over Mississippi in Christ's Name!

### I

Mississippi Baptists continue to register large gains in financial support given to all of the work of Christ at home and around the world. In the figures below, you will note a gain of \$10,000 through the Cooperative Program, this being the most significant gain. While we received \$7,000 for the Now Club for February, a substantial amount, it was \$3,000 below the Now Club receipts for February one year ago. A total net gain of \$8,000 plus will be noted. The figures are as follows:

### FEBRUARY

	Cooperative Program	Miscellaneous	Now Club	Total
1944	\$29,642.85	\$20,779.04	\$ 7,113.57	\$57,535.46
1943	19,769.86	18,513.27	10,885.65	49,168.78
Gain and Loss	\$ 9,872.99	\$ 2,265.77 (L)	\$ 3,772.08	\$ 8,366.68

### II

Mr. W. G. Peugh, prominent layman and business man of Aberdeen, writes expressing his interest in the successful attainment of Now Club aims. He suggests the possibility of a thousand members of a "last mile" \$100 army. We could use a few of these.

The following Mississippi men are finishing at the Southern Baptist Theological Seminary, Louisville, Kentucky, and should be brought back to Mississippi. We know most of them personally and know them to be very fine and capable young men. They may be reached at the above address. The commencement will be on Friday, May 5, 1944. They are: James A. Smith, Robert Young Gerrard, William C. Drummond, G. Ben Seitz, Jr., J. N. Triplett, T. E. Williams, Hugh A. Brimm and John M. McGinnis.

We have received many expressions of appreciation from Negro pastors for the helpfulness of the Institutes in which we have been privileged to help as a State Mission project. Typical is the expression of appreciation that follows:

"Dear Dr. McCall:

"This comes as a reminder of the fact we are so very grateful to you for the favor shown to us for the very fine School of Methods conducted at my church in Winona, Mississippi, through Dr. C. B. Hamlet and Rev. A. L. Hill, February 14-18. It was the best we have ever had. May the Lord bless you in your good work.

"Yours truly,

"S. WATSON, Pastor."

Dr. Earl V. Pierce gives a penetrating diagnosis of conditions facing the church in a volume, "The Church and World Conditions," just off the Fleming H. Revell Press. He has a remedy and presents it clearly in the closing chapter. Order from your Baptist Book Store. Price \$1.50.

T. D. (Texas) Carroll, evangelistic singer, has won the hearts of all our people. He has a pleasing personality, good voice, and happy disposition. He is constructive and spiritual in his leadership. There is nothing cheap or "clap-trap" about his method. He has done us good. He has helped us. Doxology!

### III

For these years we have been very busy leading the work, visiting the church fields, gradually increasing the emphasis upon evangelism, working at debt paying, installing Ministers Retirement Plan, organizing the business management of The Baptist Record, planning programs, holding revivals, etc. Much remains to be done.

Along we have remembered the rural churches, but as yet, we have not seen the things accomplished that we hope to see!

All along we have remembered the rural churches, but as yet, we have not seen the things accomplished that we hope to see!

We feel in all sincerity that these two things—the rural church and helping the Christian Negroes—should be two of our majors in the years ahead.

Some 388 of our 1500 Mississippi Baptist churches are quarter-time

churches. That means rural churches. Some of our 444 half-time churches are rural churches. At least 1000 of our churches are thus rural churches. Wisdom has fled from us if we do not minister to them!

Already we are giving some help in evangelism, teaching, building and pastoral aid, etc. We must do more.

We hope to feature plans for rural churches in our Fall Stewardship Conferences—using pastors of rural churches. We hope we may do the same thing in future evangelistic meets. Let's stop merely talking about it and do something about it!

### IV

We will stay rather busy if we impress upon men the sins listed in the Bible. A list by Jesus is as follows: "And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."—Mark 7:20-23.

One of the darkest pictures of sin is found in Romans 1:28-32. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Paul gives us some lists as: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor. 6:9-11; "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5:19-21; "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, not jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Ephesians 5:3-5; "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Colossians 3:5-6.

In Revelation 21:8 we have a list. It reads, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

We had rather emphasize the righteousness, the heavenly picture as: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Galatians 5:22-26. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Colossians 3:1.

Let us close with this blessed benediction, "Blessed are they that wash their robes (see Rev. 1:5) that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Doxology!

### V

We need to "think" as we go along and not repeat "parrot-like" what we hear in every case. We are thinking now of the oft mentioned difference between rural and town churches. We are not sure that the New Testament sets forth one set of methods to be used in the country and another to be used in the city. As a matter of fact, we found while in the pastorate that the same general methods would work at both places. There are different types found within city churches. Methods that will work at one city church will not always work in another city church. The method frequently is not at fault. Sometimes it is a hard-headed, cold-blooded, stubborn, indifferent set of church folks who do not know "what it is all about" so far as virile Christianity is concerned. It is not new methods we need so much as it is new hearts, transformed minds, regenerated spirits, spirit filled lives working the methods we already have as—soul-winning (will work anywhere), missions (will work anywhere), Christian Education (will work anywhere) and helping the needy, the orphan, the sick (will work anywhere).

"The people had a mind to work!" Neh. 4:6.

## The Baptist Record

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**The Editor of The Baptist Record does not necessarily endorse an article to which the signature of the contributor is attached.**

### PRAYER PAYS—PROOF PRESENTED

Last week you read briefly and this week in full the account of the editor's recent visit to Washington in connection with a threatened 58% cut in our paper allowance.

We went to Washington with our gun loaded. We had spent almost a week (and we mean most of the office force) getting all available evidence. We spent Monday on the train but saw little of the country through which we passed. Most of the day was spent in organizing our evidence. We were prepared to present a good case. But not one bit of evidence was used. When told who we were and the purpose of our visit to Washington, the reply was, "We have been thinking about your case and have decided to classify The Baptist Record as a newspaper."

#### Just One Explanation

Our readers will recall that in the March 2 issue of The Baptist Record we called on our readers to pray earnestly that if our appeal was a just one, the WPB would classify us as a newspaper. AND THAT IS EXACTLY WHAT HAPPENED.

Evidently many of our 160,000 readers prayed and God heard. There is no other way to explain the matter.

Certainly it was nothing we did. We presented no argument. We made no appeal. We were prepared to do so but "before we called, God heard."

#### Another Appeal

We now urge every one who prayed before to thank God for doing what they asked. We also suggest that all who failed to pray about the matter to thank God for hearing the prayers of those who did call on Him.

### WE ARE THANKFUL

We are not in politics and have no political matter in mind but every Mississippi Baptist should be eternally thankful to Congressman Will M. Whittington for the courteous and helpful way in which he assisted The Baptist Record editor in dealing with the War Production Board. He went "all out" to help us and seemed to want to do more.

If we didn't have so many readers we would urge every one of you to write him a letter of thanks. But that would swamp him with mail.

We do urge every church or pastor to write him a letter of thanks.

And may we call attention to the fact that the WPB was most courteous and considerate. We have dealt with many government agencies but never have we been treated in a more kindly or gracious manner.

BR  
FOLLOWING UP

Some of the churches are following up the Appelman revival with a series of services in their own churches. This is one way to conserve the results of the revival.

If the churches will plan to instruct the new converts who made professions of faith under the revivalist, they will do the new Christians a great favor, and help them to grow in the faith. Churches owe this to their new members. It is no longer excusable for a church to say to the new convert, "Be seated,"—and never call him to arise and serve in a definite place!

We commend the pastors who are alert to the need for ministering in this phase of the work.

BR  
LET THE FIRES BURN

The announcement of the Sunday School Board at Nashville that the new emphasis will be on evangelism will be received with acclaim throughout the territory. In his statement, Dr. Holcomb has forecast the coming plans fully, and declares that all literature for the Sunday schools will be warmly evangelistic. That will be good news, especially for Mississippians who have been majoring on evangelism for several years now.

We believe if all true Baptist Sunday school workers study and live close to the Master, there will be such an ingathering of new converts from their schools that in many churches the cup of joy will be running over. The fires of evangelism should burn all the year and not only in the "summer

revivals." This new emphasis in the teaching service will help bring a perennial evangelism.

Mississippi Baptists welcome the new emphasis and congratulate the Sunday School Board and Dr. Holcomb on the selection of that fine young layman, Andrew Allen, to lead out in the work.

BR

### Selected Editorial

Each week we will publish what we consider one of the best editorials coming to our attention.—Editor.

### MORE BAD NEIGHBOR POLICY

The Commission carries this pertinent editorial in its current issue:

"A Catholic publication with very large circulation, which comes our way, features a story by a New Orleans newspaper reporter who deplores Protestant missionary activity in South America and concludes: 'There is but one thing to do about Protestant "missionary" activity in South America—the right thing: put a stop to it at once.'

"That is what Catholicism has done through the centuries when it had the power; but it is not in accord with the spirit of America which believes in soul liberty and the separation of church and state. If evangelical Christians are to be driven out of South America because the Catholics were there first, why shouldn't the Catholics cease their activities in the United States where Protestants are in the lead? Religious liberty gives the right to all men to make their own spiritual choices, and to propagate their faith whether Protestant, Catholic, Jew, or Baptist."

It is the opinion of the editor of The Baptist New Mexican that Protestants and Baptists will more and more feel the iron fist of Catholicism as the hierarchy loses daily its hold upon its own people. That has always been the principle of religious bigotry than whom there are no greater exponents than Romanism. What Catholicism has never been able to win by logical appeal to reason, it has ever been quick to bludgeon to mental, spiritual, or physical death.—The Baptist New Mexican.

BR

### TO THE MEMBERS OF MIZE BAPTIST CHURCH:

At the request of your pastor you recently adopted the EVERY FAMILY Plan of The Baptist Record. This is considered by him as a progressive step in the work of our Lord. In this weekly visitor there will come right into your living room information of Baptist work from most parts of the world. It is my hope that each of you cultivates the habit of reading it from cover to cover because of the inspiration and information. I have found in your church one of the finest groups of Christian people in all the world. You have been very responsive and I am sure our work together in the future will be even more pleasant. Study it, and resolve in your heart to have a part in making our church a bright and shining light for our Lord.—W. H. Wood, pastor.

### THE BAPTIST HOUR

Dr. J. Howard Williams, pastor of the First Baptist Church of Oklahoma City and former Executive Secretary of Texas Baptists, is announced as The Baptist Hour speaker for Sunday morning, March 19, by the Radio Committee of the Southern Baptist Convention, S. F. Lowe, chairman, Atlanta, Georgia.

Dr. Williams' subject is, "The Basis of World Fellowship."

The closing speaker for this series of The Baptist Hour will be Dr. W. F. Powell of Nashville, Tennessee, on March 26th, whose subject will be, "Love is the Answer."

Dr. Lowe further announces that the fan mail received this year indicates that the audiences have been larger than in the history of The Baptist Hour.

These programs can be heard in section at 7:30 CWT on Sunday mornings over Stations: WSLI of Jackson, WCBI of Columbus, WHAS of Louisville, WSM of Atlanta, KWKK of Shreveport, and WREC, Memphis.

BR

### SOMETHING MISSING

A man was explaining his hopes for his children, whose future was his great concern. "I want to make sure of them," he said, "by having them grow up under the right influences, so I am sending them regularly to church and Sunday school, for I want them to be Christian men and women." He did well. But not well enough. For he remained unconsciously blind to the havoc wrought by his own bad example. How like so many parents who send their children off to church while THEY stay at home.—The Christian Parent.

BR

### THE STATE-WIDE REVIVAL

Dear Brethren and Churches of the North Half of Mississippi:

The revival meeting now going on in my district is in fine progress with several hundred saved and another week to go forward for Christ. Brother Hyman Appelman under the Holy Spirit's leadership is doing some wonderful preaching. It was my happy privilege to work with him and the First Baptist Church, Little Rock, Arkansas, some eight years ago, when after "much prayer was made unto God," I saw 107 come forward for Christ, 93 of whom united with that church then, since it was a local church revival. Now ALL of our churches are included in this revival. Your church will be blessed of the Lord because of this revival. I would say to you ALL: pray! pray! pray! and we know that God will continue to bless us and save the lost. Oh! how we need a great revival of Christian religion. Do your best now and make full preparation for this revival to be continued in First Baptist Church building, New Albany, Miss., and then in First Baptist Church building, Clarksdale, Miss. Dedicate or rededicate yourself to Christ. "He that winneth souls is wise," Prov. 11:30.

E. D. ESTES.

BR  
The Statewide Revival series moves to New Albany, opening Monday morning, March 20th, at 10:00 o'clock. The Evangelistic Conference in connection with same begins at 9:15 a.m. Everybody will find a warm welcome.

Thursday, March 18, 1944

## THE BAPTIST RECORD

5

## CHALLENGES PASTORS OF RURAL CHURCHES

A great portion of the strength of the Baptist Convention lies in the rural church. I do not speak from the viewpoint of a minister seasoned with years of experience, for I am young in the ministry as well as in age. Yet in the short time that I have labored as a pastor I can plainly see that the rural churches as a whole have been neglected and as a result the Conventions, Southern as well as State, have not functioned as well as they could have done had those churches not been neglected. In many of our rural communities the schools have grown by leaps and bounds while the churches have made very little progress in the last fifty years. As to the cause of this lack of growth in the rural churches, it can be plainly seen that the pastors are the chief cause of it. So many rural churches have had pastors who have had no vision for their churches. They have not seen the need of the Sunday school, the Training Union, W. M. U. and other valuable organizations which are very necessary to an efficient church. These organizations cannot be built overnight but if the pastors will work untiringly they will ultimately become a part of the churches. The people will be willing to do anything worth while if they are led in it, and it is the place of the pastors to lead them.

The pastors who have neglected their churches have either been just outright indifferent or else they have been so intent on finding "greener pastures" that they have had no thought in improving present situations. I do not believe in a "whoop it up," sensational program of "setting the woods afire" because that does not have any lasting effect. It is the steady but progressive program (which requires hard work and much prayer) that has lasting effects. If a pastor is to gain the confidence and cooperation of his people he must visit in the homes of the people on his field during the week. This is something I have found out from practice. In the short time that I have been pastor of three country churches I have been in as many as seventy-five homes at least once and a large percent of this number many more times than one. I find that regardless of what anyone may say against this idea it helps! People appreciate it! I challenge any pastor to try it and see if the attendance at the services isn't larger and the interest in the Lord's work isn't greater than it has ever been before. I have rejoiced to see my church fields progress in the last several months but I do not seek "flowers for myself." I only say that any pastor who will try the suggestion mentioned here will get the same results. The only hope of improving our mission programs, denominational work lies in the improvement of rural churches. The town and city churches can not carry all of the load. If we do not give some attention to the rural churches we Baptists will fall far short of our Lord's expectations of us. Let us rural pastors do our bit to lead our churches into a progressive program.—Walter McCraw.



William D. Mendum, Jr.

## W. D. MENDUM, JR., CALLED TO MINISTRY

Forest church rejoices in the fact that one of her choice sons has answered the call to the ministry. W. D. Mendum, Jr., is the son of Mr. and Mrs. W. D. Mendum. He was licensed by his home church and although young has joyfully answered the opportunities to preach. He attended college at Decatur one year, then transferred to Clarke College at Newton. Upon reaching the enlistment age, he volunteered for the service of his country and is now serving as assistant to the chaplain at Gulfport Field. At the close of the war he intends to complete his education for the best service possible.—Mrs. J. Kent.

—BR—

**Blue Mountain:** The library of music records the Carnegie Corporation is giving to Blue Mountain College was augmented last week by the receipt of 375 additional numbers. The collection includes many of the great symphonies, concertos, and quartets of the classic and romantic periods, and works of modern composers, characteristic folk songs of various nations, choral works, several entire operas, and selections from many operas. The collection now contains about 600 records donated.

**Shady Dale church near Sumner** maintains a Sunday school, Training Union and prayer meeting regularly. The work goes well under the leadership of Pastor L. J. Rice, who has been pastor since the church was organized in 1934. Preaching services are held twice each month.—Mrs. Ruth Valentine.

**Chaplain Ira D. Eavenson** writes that he is enjoying The Baptist Record. He has recovered from a recent attack of "flu." He is at Camp Lee, Virginia.

**Two recent graduates of Blue Mountain College** have accepted positions with the Sunday School Board in Nashville—Elizabeth Jacob, Franklin, Ky., and Edna Earle Parker, Jackson, Tenn. Another, Edith Taylor, Louisville, is secretary to Dr. Roland R. Stoker of R. G. LeTourneau's executive staff; and Helen Allen, Vicksburg, is one of Mr. LeTourneau's secretaries.

—BR—

He: "I have killed five flies, two masculine and three feminine."

She: "How do you know that?"

He: "Two were on the table and three on the looking glass."

## MRS. LOU CAMPBELL

On February 12, 1944 Mrs. Campbell who had been living in Mayersville with her daughter and son-in-law, Mr. and Mrs. Frank Wilkes, for many years, passed away. She was a lovable person, who possessed the traits of true greatness. She was a loyal and wonderful example of motherhood. Mrs. Campbell attended Blue Mountain College and spent thirty-five years in the school room molding the lives of youth. She loved the church from the depth of her heart, and her knowledge of the Bible was superb.

There are two passages of Scripture which should be quoted as a memoir to her life—the 23rd Psalm and the Beatitudes.

The service and rites were said from the Baptist church of Kosciusko, Miss., with Rev. Earl Presley officiating and assisted by R. C. Holcomb, pastor of this church. The interment was at the old cemetery at Plainbridge Baptist church. Mrs. Campbell had joined this church when a girl.

There are several sisters and brothers living. One sister, Miss Allie Campbell, lives in Mayersville with Mrs. Wilkes. The three children surviving are: Mrs. Ethel Adams, Clarksdale; Mrs. F. C. Wilkes, Mayersville, and Mr. Everett Fleming, Mobile, Ala. There are four grandchildren.

EARL C. PRESLEY,  
Mayersville, Miss.

—BR—

## MRS. OMAR SHELBY CAMP

Inasmuch as our Heavenly Father, on December 1, called from our midst our friend and co-worker in His kingdom, Mrs. Omar Shelby Camp; and

Inasmuch as her death has left a vacancy in our community and church life which will be difficult to fill, we the members of Forty-First Avenue Baptist church want to submit the following tribute:

She was a happy and faithful Christian and a loyal friend. She was interested in her community and church life, taking an active part in both. The Fidelis Class of which she was a member and an officer for many years and the Sunshine Circle of the W. M. S. are the two organizations to which much of her time, talent, and means have been devoted. The members of these two organizations loved her and pay high tribute to her beautiful Christian character.

We miss her, but pray that our Heavenly Father, who never makes a mistake, will help us ever to be ready and willing to say "Thy will be done." May He in His infinite mercy and love, comfort and sustain her loved ones whose hearts are saddened by her going.

By order of the church a copy is placed on the church minutes, a copy given to the members of her family, and a copy sent to The Baptist Record.

MRS. G. M. ETHEridge,  
Chairman, Resolutions Committee

—BR—

**John A. Farmer, 242 Holland Bldg., Fresno, California,** is eager to secure the following issues of the Sunday school Intermediate Counselor: July, August, September, 1922; July, August and September, 1924; April, May and June, 1925, and January, February, and March, 1926. He will gladly pay for the copies. If you have any of these notify him at the above address.

It was my privilege to assist Rev. D. W. Moulder in a meeting at Good Hope (Simpon county) March 5-10. We had good crowds and a fine spirit. The visible results were 11 for baptism and five by letter.—Evangelist Barney Walker.

## MRS. MARTHA PHILLIPS

Mrs. Martha Nazry Phillips of Walnut Grove, Miss., died in February of this year. She was ninety-seven years and six months old. She was reared and spent all her life in Leake County. The writer was not related to her and he never had a better friend. For seventy-five years she was a Baptist (with nothing else mixed with it). She was a charter member of Midway church in Leake County. She loved that church next to her own home. She was also loved by every member of that church. From the first Sunday School in that church she was a teacher of the children and aided them religiously every way she could. She was religiously progressive. She wanted her church to have a part in every good work. Her interest in tithing and missions never wavered. She loved The Baptist Record and read it for many years and urged others to read it.

Soon after becoming a preacher the writer was called to Midway church. Though he had known him from infancy she took great interest in her pastor's well fare and aided and encouraged him every way she could. For five years we were pastor of that dear old church and have preached in twenty-five revival meetings there. Yet we were seldom ever went there without she was there. Some few years ago she told us that she never let a day pass without praying for us. She has made influential religious foot prints in that section of Leake county that will not be erased in the next seventy-five years. She greatly loved her grandchildren and regularly wrote those who are in the service of our country.

She reared four children, two of whom are living Mr. W. P. Phillips, Carthage, Miss., RFD 5, and Mrs. J. W. Phillips, Walnut Grove, Miss., with whom she lived for many years. She has gone from us. We have lost a dear children friend but our life has been made better by having known her.

B. E. PHILLIPS.

—BR—

## WALTON WADE THURMOND

February 22, Bro. Walton Wade Thurmond passed away. Though he had not been well for some time, we did not expect his going to be so soon. His pastor was with him late the evening before his death and he was so jolly, lively and patient.

Brother Thurmond was a lifelong resident of Lexington and Holmes county. He was one of our most highly esteemed and respected citizens. He was an active member of the First Baptist Church and though he was not the type of Christian to take the lead in place of church responsibility, he loved his church and gave it his support in prayer, presence and material gifts.

Bro. Thurmond is survived by his wife, Mrs. Bessie Maddox Thurmond, and two children, Miss Mary Elizabeth Thurmond, education director of First Baptist Church, Meridian, and W. E. Thurmond, of Lexington.

Our sympathy goes out to these loved ones and we pray that the God of all comfort shall comfort and heal their broken hearts. We will all miss Bro. Thurmond but the separation will not be long. We thank God for his life among us and trust that his remaining influence shall be a benediction to all. May the blessed Christ come into our hearts more completely, and may we rest our weary souls in Him.—Homer W. Robinson, pastor, First Baptist Church, Lexington.

—BR—

The Statewide Revival series moves to New Albany, opening Monday morning, March 20th, at 10:00 o'clock. The Evangelistic Conference in connection with same begins at 9:15 a.m. Everybody will find a warm welcome

# Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Community Missions—Mrs. Laven Boyles, Laurel, Miss.  
Vice-President—Mrs. Ned Rice, Charleston, Miss.

## OUR STATE OFFICERS

President—Mrs. J. H. Street, Hazlehurst, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson

Stewardship—Mrs. J. B. Parker, Ripley, Miss.  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.  
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.  
Training School Trustee—Mrs. O. T. Robinson, Centreville,

## State Woman's Missionary Union Convention—April 4-6, First Baptist Church, Jackson

The general theme for our W. M. U. Convention program is—"Righteousness Exalteth a Nation." We are inviting our pastors and their wives to be our special guests for the first session. There will be reserved seats for them in the center section of the church.

PASTORS, PLEASE TAKE NOTE OF THIS AND HONOR US WITH YOUR PRESENCE THAT EVENING.



Dr. J. B. Lawrence,  
Executive Secretary-Treasurer  
Home Mission Board

The first session will begin at 7:45 Tuesday evening and the principal speaker will be Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board. Many of you know him as a great Christian statesman, an orator, a gospel preacher, an outstanding business man and one who has the missionary needs of the southland on his heart. Join us in prayer that the Lord of hosts will speak to our hearts through this servant of His in that first session.

Remember that our convention has been put on the "pay basis" and each delegate and visitor will make reservation at a hotel for accommodation during her stay. Next week we will give the names of the hotels so that you may write for a reservation.

If you have not sent your Home Mission offering into Dr. McCall's office, do so at once and mark it so that your W. M. U. will get credit for it. We are eager to make this offering for missions in the homeland the largest we have ever had because of our country's responsibility to other lands. Miss Annie Armstrong said long ago: "America must belong to King Immanuel if we would have a base of operation broad enough to bring the world to Christ." If this was true in that day, how much heavier the responsibility is today.

We are happy to announce that "Woman's Missionary Union at work" by Miss Wilma Bucy is off the press and may be bought at the Baptist

Book Store, Jackson, Mississippi, for 40c per copy.

We have just completed our annual report for 1943 that has been compiled from the reports sent us from each society. Each year we realize how incomplete such reports are. Now I want each one responsible for such reports (officers and committees) to secure a copy of "Woman's Missionary Union at Work," look on pages 162-166 and begin keeping your records accordingly. Then when time to make up a report comes, you will have the adequate data.

I am giving you the benefit of a portion of Mrs. Carter Wright's stewardship report to the Executive Committee in Birmingham in February. Read it and it will challenge you to become a better steward:

"Let us not be deceived into self-satisfaction and smug complacency because of the great increase in our total gifts. If it were otherwise we would need to be in sackcloth and ashes for there has been a very great increase in the income of Southern Baptists. May I call your attention to a few facts and figures?

"In the year 1932—the rock bottom year of the depression—Dr. Alldredge, our own statistician, estimated that the tithe of Southern Baptists in that hard year would have been \$100,000,000. That year we gave \$28,000,000. Dr. Alldredge's comment was: 'So we see it was not the hard times but the hard hearts that caused Southern Baptists to give only \$28,000,000—just a little more than one-fourth of their tithe.'

"But let us see what our record was in the financially prosperous year of 1943. It has been stated that the tithe of Southern Baptists for 1943 would have been \$500,000,000. Our total gifts were \$52,000,000—or a little more than one-tenth of our tithe. Thus we are repeating ancient and modern history. Jehovah said of Israel, 'The more they increased, the more they sinned against me,' and down through the years it has invariably happened that people give proportionately less in prosperity than they do in adversity.

"No one, I presume, believes that there will ever come a time when all Southern Baptists will tithe, but after decades of teaching on this subject is it too much to expect that one-third of our church members should obey God in this matter of tithes and offerings? And if only one-third had paid their tithes last year (not to mention offerings) we would have given for Kingdom work \$166,000,000. But—we gave less than one-third of one-third of our tithe.

"Out of Debt for a World Program" We have brought the first phrase of that slogan to pass. As a denomination we are out of debt, but before we can have a worthy part in a world program there will have to be not

just a large increase but a tremendously large increase in our giving. You recall that Dr. Carver, reminding us of how greatly enlarged our program must be, asked the searching question, 'Are you ready to give eight times as much as you gave last year?'

"There is nothing new in a world program. It is God's original plan and Christ's marching orders to His blood-bought church. It will be exceedingly costly but therein lies our only hope for spiritual prosperity and enduring peace. In a letter to me, some months ago, Dr. Carver said: 'A great stewardship revival would change the course of Southern Baptists, of America, and of the world.'

"Of course we know that Woman's Missionary Union cannot and should not lead in this matter; our PASTORS must do this but we can help.

"MRS CARTER WRIGHT,  
"Southwide Stewardship  
Chairman."

—BR—  
THRILLING EXPERIENCES IN  
TITHING  
By Theodore Whitfield  
Pocahontas, Miss.

I have been tithing for 45 years and more. I started it because I just felt it was what a Christian ought to do. Back yonder my salary was just \$11.00 a week and it was a comparatively easy thing to take out merely \$1.10 and put it in the church. But suddenly I inherited \$450.00! The tithe of that would be \$45.00 and I tell you it caused a battle inside of me. As I walked the streets and as I tossed on my bed at night I fought, debated the question up and down and backward and forward—should I give the tenth of all the \$450.00? Finally I decided in the affirmative and placed the \$45.00 to the Lord's account. Now, listen to the results. Having won that victory—I have never again had the least battle in the matter of tithing. Not once in the forty-odd years since that date have I hesitated a moment to give the Lord a tenth of any money he has given me. That is not all. Many times have I given over the tenth and done so gladly.

Some years later, however, Satan tried me from another angle. The situation was as follows: In order to plant pecan trees on the farm I was to inherit, I had borrowed \$2,500.00 from a loan company. Suddenly the depression came on and the loan company wanted their money, and that was the very time I could not pay it. So I appealed to the Federal Land Bank to help me out and to take up the loan. Their representative came to see me and laid the papers out on the table and said, "Mr. Whitfield, \$2,500.00 is a lot of money for you to owe. Do you want me to order that loan company to reduce the figures on your indebtedness?" I said, "Do you mean to say that you have authority to do that?" "Yes,"

## THE DODGE HOTEL WASHINGTON, D. C.

Wednesday Morning

"Dear Dr. McCall: I'm still too dazed to realize our good fortune. It was just too easy. I attribute it all to God. Evidently those good Mississippi Baptists had been doing some real praying. Here's the story in a nutshell:

"When the WPB official was informed who I was and from whence I came, before I could make a single plea or present a single argument, he said, 'I've been thinking about your case and have decided to classify you as a newspaper.'

"When asked if he would put it in writing he readily assented. The letter was addressed to you as business manager. He gave me one copy and promised to mail the original to you. That was all. There ain't no more. "Sincerely,  
"A. L. GOODRICH."

he said, "I have." Then I looked him straight in the face and said, "No, I don't want you to order any such thing. I borrowed the \$2,500.00 from the loan company, and I promised to pay it back, and I mean to pay it back one hundred cents on the dollar—interest and all." It did not take me a second's time to decide that. I did not have to walk the floor or toss on the bed about it. You see, for years I had been rendering to God the things that were God's and now, of course, I would not hesitate a moment to render to Caesar the things that were his. People, teach your children to pay their tithe to the Lord and it will automatically train them to do their duty by their fellow man. When you teach a child to tithe you train him in basic integrity.

I will tell you an occurrence that happened in a church of mine, very different from the above. One night at prayer meeting a rather elderly member of the church arose to speak. With tears streaming down his face and his voice trembling with emotion he said, "Brethren, you all know that I have no steady work any more. I am just living off of odd jobs that I get. But I am now promising the Lord that as He gives me work from now on I am going to give Him a tenth." Well, believe it or not, in just a short time, that man had a good job with nice pay, and then—and then—and then—sad to say—he quit tithing. However, that is not all of the story. The rest, however, is quickly told. In just a short time the man took a sick spell and died! Now, of course, I can not always be certain about everything that happens to mortals here below, but I have always feared that the man broke that command that is repeated three times in the Bible, "Thou shalt not forsake thyself, but shalt perform unto the Lord thine oaths."

Thursday, March 16, 1944

## THE BAPTIST RECORD

7

## GOING PLACES

**Our Text:** I Timothy 4:13a and 15b:  
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." **Our Motto:** "Ask the people, they'll subscribe."



Rev. Chas. B. Hamlet III

## Winona Church Adopts EVERY FAMILY Plan Is Number 713

C. B. Hamlet III has hardly gotten settled down at Winona. But things are beginning to move. Having been pastorless for several months it took a few weeks to gather up the loose ends. Already a progressive program has been adopted for 1944. Included in that program is The Baptist Record EVERY FAMILY Plan.

Montgomery county now has Record readers as follows: WINONA 124; BETHLEHEM 23; DUCKHILL 31; Eskridge 2; MILLIGAN SPRINGS 32; Poplar Springs 11; Shiloh 8; UNITY 12; Stewart 1; Pine Bluff 1, and Mulberry 1.

## Thompson Leads Aberdeen to Adopt EVERY FAMILY Plan Is EF Church Number 715

Recently C. W. Thompson went from Second Avenue, Laurel, to the pastorate of the First Baptist Church, Aberdeen. Not only has he led them to dedicate this church debt free, but (as he promised to try to do) has convinced the Aberdeen saints that the EVERY FAMILY Plan of The Baptist Record is a good thing. He explained the EVERY FAMILY Plan to the deacons, they recommended it to the church and the church did as 99 out of a hundred do—adopted the EVERY FAMILY Plan.

Monroe county Record readers are now listed as follows: ABERDEEN 132; AMORY 130; Becker 3; CENTER HILL 27; Prairie 1; Smithville 1; Gregory Chapel 1; Central Grove 1; ATHENS 22, and SPLUNGE 20.

## Gloster

Pastor W. L. Sewell was away on business and we had the pleasure of going back to Gloster. The people love the pastor and the work is in good shape.

Amite county has Record readers listed as follows: BERWICK 32; CROSBY 79; East Fork 6; GILLSBURG 63; GALILEE (Gloster) 106; Hebron 6; LIBERTY 134; MARS-HILL 84; Oak Grove 1; MT. OLIVE 76; MT. VERNON 51; Smithdale 6; Zion Hill 1; ROBINSON 23 and Amite River 1.



Rev. S. S. Kelly

## Spurgeon Kelly Joins 100% Club

Rev. Spurgeon S. Kelly recently led Mt. Olive church, Chickasaw county, to adopt the EVERY FAMILY Plan of The Baptist Record. He had already led Bissell and Euclatubba to adopt the EVERY FAMILY Plan so he now becomes a member of the 100% Club of The Baptist Record.

Writing about it, he says:

"Dear Bro. Goodrich:

"We have the EVERY FAMILY Plan now at Euclatubba and Bissell, and think it is helping in a great way. I can see good coming from it already.

"Euclatubba has adopted this plan for a year, seventy-five per cent to the pastor, twelve and one-half to the Cooperative Program, and twelve and one-half local expenses. We could not work The Baptist Record in very easily it seemed, so I put one-tenth in the treasury out of my part to give the Record to every family. I also do the same to get the Record to every family at Bissell. I enjoy doing this, and feel it is best for me and the church members. This may be new to some pastors, I think it will pay in many ways in any church if the pastor will try it.

"We have the new brick church at Euclatubba almost completed, and think it will be one of the best in the country. Sunday school has been gaining in number and interest; everything is on the gaining list.

"The above is in Lee county, but we have another brick church going up in Chickasaw county which will soon be finished. I will soon have the EVERY FAMILY Plan there; will send in a list of names next week to start the new year off right for them, the Mount Olive church.

"I am looking for a great year in our Master's work this year."

Record readers in Lee county are listed as follows: Birmingham 1; BISSELL 19; CALVARY 216; Center Hill 3; TUPELO EAST 31; EUCLATUBBA 32; GUNTON 14; HARRISBURG 35; NETTLETON 32; PLANTERSVILLE 55; Richmond 7; SALILLO 40; Shannon 1; SHERMAN 68; Tupelo First 4; VERONA 46; BELDEN 21; PRICEVILLE 21; LIME STONE 14.

We have readers in Chickasaw county as follows: Houlka 3; Houston 1; Okolona 4; Pleasant Grove 7; Van Vleet 1; WOODLAND 21; EGYPT 10; Skuna Valley 1; MT. OLIVE 21; Shiloh 1; College Hill 1; UNION CHAPEL 20, and PLEASANT RIDGE 10.

## NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A Debtless Denomination Before 1945

(As publicity director for the Now Club through the time of the special offering in June, Editor Goodrich is handling this Now Club column, March-June inclusive.—D. A. Mc.)

## A \$300,000 Saving in Sight

Mississippi Baptists, more than 300,000 strong, are making plans for "Debt no more in forty-four." For several years a large bonded debt has been a millstone around their neck. It has hindered progress along many lines. A few years ago the Now Club movement was launched. Its purpose was to clear the Mississippi Baptist bonded debt. Nineteen forty-four has been set as the time for the payment of all this debt. According to Executive Secretary D. A. McCall, full payment during 1944 will mean a saving of almost \$300,000 in interest. Already \$243,925 has been saved by calling bonds before maturity.

Baptists all over the state are jubilant at the prospects of being debt-free this year. Appeals are now being made to all Mississippi Baptists to have a share in freeing the denomination of debt. Those who have contributed are asked to give some more. Those who have not yet shared in reducing the debt are invited to do so now.

June has been set aside as the time for a great state-wide offering. Several committees have agreed to serve without cost, thus making more money available for debt reduction.

BR

CUT IN PAPER QUOTA AVERTED  
WPB Classifies Baptist Record as Newspaper

The War Production Board, Magazine and Newspaper Division, has classified The Baptist Record as a newspaper.

As announced in last week's Baptist Record, Editor A. L. Goodrich went to Washington to appeal to the WPB from a recent ruling which classified The Baptist Record as a magazine. Had the magazine classification stood the paper quota would have been cut about 58%.

Upon arriving in Washington, Editor Goodrich got in touch with the first available senator or representative, who happened to be Hon. Will M. Whittington. A few minutes later the WPB was contacted and before any evidence was offered or argument made, Mr. I. N. P. Stokes, second assistant general counsel, said that he had been thinking about the matter and was glad to classify The Baptist Record as a newspaper and that The Baptist Record was to be governed by WPB order L-240.

Paragraph M, second one of L-240 reads as follows: "The restrictions on the consumption of print paper established by this order DO NOT apply to any NEWSPAPER containing eight pages or less..." (Editor's note: The Baptist Record has 16 pages but they are one-half the size of a regular newspaper. Hence The Baptist Record is considered as having eight pages.)

Naturally, all Mississippi Baptists are thankful for this happy solution

## CHANGES AMONG THE CHURCHES

By Dr. Chester M. Savage

## Called and Accepted

H. P. Bell, Ellijay, Ga.  
E. W. Dupree, Ellaville, Ga.  
W. O. Cruce, Leslie, Ga.  
W. G. Fall, Abbeville, La.  
L. W. Gammon, Dinwiddie, Va.  
H. B. Loftin, Grantville, Ga.  
W. M. Fore, Fairfax, Ala.  
W. A. Luckie, Robertsdale, Ala.  
C. R. Till, Northside, Anniston, Ala.  
H. A. Privette, Coffeeville, Ala.  
J. W. Faulkner, Wadley, Ala.  
R. J. Tyler, King Street, Arlington, Va.

J. L. Courson, Clear Creek and Shiloh, Lafayette county, Miss.

Robert O. Barker, First, North Little Rock, Ark.

Bruce H. Price, Beech Street, Texarkana, Ark.

L. L. Hunnicutt, Central, Magnolia, Ark.

J. J. Slone, Yoakum, Texas.  
W. C. Crowder, Russell Mills, Alexander City, Ala.

Fred Bendenbaugh, Odum Mem., Jasper, Ala.

R. E. McElmurry, Piedmont, Mo.  
Elmer Gray, Pond Creek, Okla.  
Jack Watson, Webbers Falls, Okla.  
Roy B. Smith, Westville, Okla.  
O. L. Patterson, Kiefer, Okla.  
M. F. Ewton, Seminole, Okla.  
Carl Renau, Hennessy, Okla.  
Carl E. Talbert, Buchanan, Va.  
W. E. Fusselle, Fort Thomas, Ky.  
W. L. Bright, Versailles, Mo.

## Resigned

H. P. Bell, 1st Carrollton, Ga.  
Park H. Anderson, Jr., Fitzgerald, Ga.

W. O. Cruce, East, Athens, Ga.  
W. A. Luckie, Mineral Springs, Ala.  
H. J. Till, Northside, Anniston, Ala.  
J. L. Courson, Yellow Leaf, Fayette county, Miss.

L. L. Hunnicutt, DeQueen, Ark.  
Bruce H. Price, Asheboro, N. C.  
R. O. Barker, Rogers, Ark.  
Tommy Cole, Waller, Texas.

W. C. Crowder, West End, Birmingham, Ala.

G. C. Odum, Athens, La.  
A. A. Palmer, Moran, Texas.  
R. E. McElmurry, Puxico, Mo.  
Carl Renau, Cox City, Okla.  
M. F. Ewton, Frederick, Okla.  
Jack Watson, Warner, Okla.  
Elmer Gray, Medford, Okla.  
Wildon Thompson, Nash, Okla.  
H. H. Martin, Lake Monroe, Fla.  
C. H. Preston, East Ridge, Chattanooga, Tenn.

BR

The Statewide Revival series moves to New Albany, opening Monday morning, March 20th, at 10:00 o'clock. The Evangelistic Conference in connection with same begins at 9:15 a.m. Everybody will find a warm welcome.

BR

Evangelist Barney Walker reports a good meeting with Van C. Windham at Escatawpa recently. There were 23 for baptism and two by letter.

of a very serious problem. Discussing the matter, Editor Goodrich said, "I've never been treated more cordially by any government official." He also emphasized the fact that Congressman Whittington, as well as his office force, gave all possible help in the matter. Mr. Whittington even left an important committee meeting to assist in presenting the matter to the WPB.

FROM JEWISH LAWYER TO  
(Continued from Page One)

all the brains I had. (Now I wonder where all those brains have gone to! I don't know how I manage to get along with the little I have now.) At any rate, we argued and argued. Finally, at about ten o'clock at night, they turned out the lights on us. I went to my room, and started to get ready for bed. There came a knock on the door.

I said, "Come in."

In walked an elderly man. He said, "My name is Daly. I'm a reporter on the Kansas City Star."

I said, "My name is Appelman."

In answer to his question, "You're a Jew?" I replied, "Yes, sir."

"What's your business?" he asked. I said, "I'm a lawyer."

He replied, "I thought so. You argue like one." Then he asked, "May I talk with you a minute?"

I answered, "Yes."

You see, he had been in that argument, and I thought there were one or two things he didn't know yet, and I was willing to straighten him out! Anyway, he sat down.

He said, "You're just like the rest of your people—a hypocrite."

I said, "Wait now; what do you mean?"

He said, "You don't know a thing about the New Testament or about Christianity, and yet you argue."

I said something then for which I should have been whipped. It was discourteous. I said, "Well, didn't I have a good time?"

And then I caught myself. You know, friends, it's an awful thing to argue religion, just to be having a good time. I realized I had said something that was wrong, and I apologized. He said he forgave me, and I saw that he did.

Sitting there—he on the chair, and I on the bed—he began to preach the Lord Jesus Christ to me. It was the first time in my life that anybody had talked to me definitely about the Lord Jesus Christ. I wasn't interested at all. But you see, I had hurt his feelings, and I owed him something, so I just sat there patiently and listened.

Oh, he talked well—I could tell you now some of the things he said—and he didn't talk for only a minute or five minutes. He was with me for more than an hour.

I suppose that after a while he saw that he wasn't getting anywhere, so he turned to me once more, and said, "Will you make me a promise?"

I said, "What is it?"

He told me, "You can do it," and I replied, "All right, if I can do it, I promise I'll do it."

Then he asked, "Will you promise that you'll read the New Testament?"

To myself I said, "Well, a fellow ought to read the New Testament anyhow."

I looked at him and said, "Yes, I will, Mr. Daly. I'll promise to read it."

He said, "All right, I'll be praying for you while you read it."

That statement scared me to death. I thought he was going to sit there and pray for me while I was reading the New Testament, and I was trying to figure out some scheme to get him out of that room. But he stood up, stuck out his hand for me to shake it, and said, "I'll be praying for you, Son, while you read it." I realized

what he meant. He said good night and walked out of the room.

On the table by the side of the bed I saw a Gideon Bible. I had seen lots of them before, but I had never opened one. I used to put them always in the drawer of the dresser or on the window sill. But this time was different. I had promised that man that I would read the New Testament and I thought I might as well start at once.

I took that Gideon Bible and opened it up. I got the shock of my life! You see, all my days I had thought that the only ones who believed in the Old Testament were the Jews, and that Christians did not have anything to do with the Old Testament. I had never had a Christian Bible in my hands up to that time. I opened that Gideon Bible, and there was Genesis staring at me, and Exodus, and Leviticus, and Numbers, and Deuteronomy, and Joshua, and Judges, and so on down the line. I noticed that the Bible was, as I thought, mixed up. You see, in the Jewish Bible, the Second Book of Chronicles ends the Bible and the rest of the books are interspersed chronologically in between. You know, that's the correct order, because the closing verses of the last chapter of Second Chronicles are the last, chronologically, in the Old Testament.

I kept on. I was looking for the New Testament, and after a while I found it. I began to look for John.

You say, "Wait a minute, preacher. I thought you said you didn't know a thing about the New Testament. How did you know about John?"

Listen to the marvel of God's ways, and how He works. When I was a boy, about sixteen, or eighteen maybe, one day I was walking down Taylor street in Chicago, going to the Hebrew Institute for a basketball game. I passed a corner where a group of missionaries were standing, preaching the gospel to a group of Jews. I wouldn't stop! I wouldn't even look in their direction! I detested and despised them with all my soul. I thought they were a bunch of idolaters. They believed in crosses, and images, and holy water, and confessions, and priests, and things like that, I thought. Why here I was, and here were those other Jews, and here were those idolaters trying to mix us all up by making us believe in many gods. You see, I did not know that Jesus Christ was the Son of God, was God in the flesh, and that the Holy Spirit was God also.

I walked past as rapidly as I could. As I strode along, the man standing on the back of the gospel wagon, preaching, made a statement, the only one I heard. He said that if a man wants religion in a hurry, let him read John. Well, I didn't know what John was, whether it was a book, or an author, or a title, or a character, or what. But he had said read John, and so I knew in my mind that it must be somewhere in the New Testament.

I began to turn the pages. After a while I saw "The Gospel of John"—and there it was, "The Gospel of our Lord and Saviour According to St. John." I began to read:

"In the beginning was the Word, and the Word was with God, and the Word was God." It didn't make sense to me. I reasoned that I had told Mr. Daly I was going to read the New Testament, and I hadn't told

him how much or how long. I then had read more than five lines. I had kept my promise; I was an honest man. So I closed that Gideon Bible, put it down on the table, finished undressing, and went to sleep.

The next morning about eight o'clock, I was already awake when somebody knocked on my door.

"Come in," I called.

In walked a young man, sat down on the edge of my bed, and said, "My name is Garrett. You're Mr. Appelman, aren't you?"

I said, "Yes."

Then he said, "Mr. Appelman, would you mind getting up and going to Sunday school with me?"

I answered, "Mr. Garrett, I don't go to Sunday school. I'm a Jew."

"One time won't hurt you," he reasoned.

He looked so sorrowful, I thought if I said no, he'd die, and so I said, "All right, I'll go with you, if you promise you won't introduce me as a Jew."

He said, "No, I won't," and he and I went out and had breakfast and we went down to the Institutional Methodist Church in the Hollow down there in Kansas City, Missouri.

We walked into the basement of the church into a little Sunday school room, the first time I had ever been inside a Protestant church. There were some pictures on the walls. Some young men about my age were sitting around, and a teacher was teaching them. I didn't know what he said; I tell you, if my life depended on it, I couldn't tell you one word of what was said in that room. He gave me a quarter and I looked at it. There was a song book, and I looked at some of the songs. There was a Bible there, and I studied that for a minute. After a while the message was over. I got up and started walking out, but Mr. Garrett stopped me, and he said, "Mr. Appelman, would you mind staying for church?"

He looked so forlorn I thought he would die if I'd say no, and I didn't want to be guilty of his blood, and so I said, "Yes, I'll stay for church." I thought to myself, "You've already been to a Christian Sunday school; you're already corrupted; you might as well stay for church."

I still don't know how to tell what an impression that church made on me. You see, I had never been inside a Protestant church of any kind up to that time. I had never been in any sort of a Protestant service. My high school was a Protestant school, but chapel was not required, and I never went.

The law school to which I went was a Catholic University, and of course we didn't have any chapel at all, because we were just studying law. I had been in Catholic churches many times; in fact, I think I have been in every kind of mass that the Catholic church practices.

Well, I walked into that Methodist auditorium, and I wonder whether I can explain to you how I felt. It was a good-sized auditorium and the windows were frosted white. There were no decorations on them and no pictures like in the Catholic churches. I looked around. There were no statues; there were no crosses; there were no flickering lights. It looked to me as though there was no place for holy water. There was nobody in any kind of a clerical robe. There



Rev. Ray A. Truitt

Rev. Ray Truitt, who is now serving in New Guinea, was formerly a resident of Neshoba. He was superintendent of the public schools and director of the Training Union in the Neshoba Baptist Church, and meant much to the religious and educational life of the community. As a volunteer Chaplain Truitt is serving his country with the armed forces.

was no quiet organ music being played.

I said in my soul, "Don't these people have any religion at all?"

There were ordinary seats—no pews—and the people were scattered over the auditorium, some here and some there. After a while more people came in, and some of them talked in low tones to each other and smiled and laughed.

I looked up to the pulpit—it was just a platform with a stand on it, and on that stand there was something that looked like a big black book. It was the pulpit Bible, but I didn't know that. Back of that pulpit were more seats. They looked to me like the bleachers for a baseball game. I couldn't understand what they were, for I had never seen a choir loft before.

A man came out, a fine looking man, well dressed. He sat down in the pulpit and looked over the congregation. He didn't have any robe on, didn't have any cross on. He had a little book in his hand. I know now that it was the Bible. But I didn't know it was then. Every once in a while he would smile at somebody, or nod at somebody.

Then a woman appeared and sat down in front of the baby grand piano that was at the right of the pulpit, and she opened up a song book and began to play a march. I could not have recognized "Onward Christian Soldiers" or "Marching to Zion," and I didn't see any connection between that kind of music and a religious meeting.

Somehow, I went through that service, although it didn't make any sense to me. At the conclusion of the hour, I walked out of the church. Mr. Garrett kept his promise and did not introduce me.

I went back to the YMCA and packed up and then went over to Rabbi Silbert's house and stayed in that home a few days. Then with some of the members of his family I went to visit some other kinsfolk in St. Louis.

(Continued Next Week)

Thursday, March 16, 1944

## THE BAPTIST RECORD

9

## THE LABEL IS IMPORTANT

E. D. HEAD, President  
Southwestern Baptist Theological  
Seminary

For one thing, the label announces the real contents, and this, particularly with reference to poison, is rather important.

Again, the label differentiates one substance from the other. If intelligent and salutary distinctions are to be made, labels, whether marking bottles or designating denominations, are absolutely indispensable.

It appears also that labels are universally used. The highways all over our nation are carefully labeled. The traveler who has experienced loss of time and temper because of inaccurate markings, or no markings, is increasingly grateful for the label. Schools are careful about their insignia and their colors. Even political parties endeavor to have themselves clearly identified. A casual glance at the signs along a city street reveals the scrupulous attention given by every business concern to its distinguishing label. Our nation has its stars and stripes; other nations have their flags and symbols also.

Yet in view of all this, when we come to the most vital theme—the destiny of the soul, the way of salvation and life, the right of a denomination to fulfill its mission—on every hand we meet those who say the label does not matter.

In fact, one of the most amazing things we meet is the apparent ease with which numerous persons presume to dismiss vital doctrines and great denominational heritages by a gesture of the hand and a careless oral statement to the effect that the label is unimportant.

According to my investigations, and those made by others, the label does matter. Christ Jesus, our Lord and Master, presented no vague and indefinite plan. He said, "I am the way, the truth, and the life." And again, "No man cometh unto the father but by me." He continued: "Strait is the gate and narrow is the way that leadeth into life and few there be that find it." Before we erase or discard the label it is well to listen to him.

The fact is well established that Jesus put the label on Baptists. The herald of Jesus, John the Baptist himself, was clearly labeled as "the baptizer." Our blessed Lord approved this accurately defined ordinance by precept and example. Oh, the blindness, or ignorance, or something, of the fellow who blandly asserts that the form of baptism makes no difference, not knowing that there are no forms of baptism. It does matter what a person believes; matters supremely because our Lord Jesus Christ has already defined for us what we are to believe.

The Baptist label has distinctive meaning. Our denomination has made, and is now making, a real contribution—a contribution nobody else has made or can make—or we had as well forget the label and enter the conglomerate merger others are advocating.

Who have been the champions through the long centuries of the primacy of regeneration, requiring on the authority of the scriptures that a person be born again by the Spirit of God through his personal repentance and faith in Christ, who died for him on Calvary's cross? Who stands



Pvt. John P. Stuart

NESHOBIA COUNTY SOLDIER  
WRITES FROM ITALY

Pvt. John P. Stuart, a member of the Old Pearl Valley church in Neshoba county, has written to his people about attending church in Italy where he is with the fighting forces. He tells of the joy it brought to him, and the eagerness with which he anticipated the next service. In his letter he sent a prayer that expressed his heart's desire for the folks back home, and urged them "not to worry about him, as he was ready for whatever might come." We reprint some of the thoughts in the prayer: "Lord, may they not worry about their children. May they know I am the same boy I was before I enlisted... There is nothing a real soldier appreciates more than his parents' love and prayers. Lord, there are many temptations, but with Thy power and grace nothing can break one's soul down into the uttermost parts of hell. . . We know Thy side will win this war, but we Christians have more to do than ever before."

BR  
A PARABLE

There is a story of a hero of the Chinese rice fields during an earthquake. From his hill-top farm he saw the ocean swiftly withdrawn, like some prodigious animal crouching for the leap, and knew the leap would be the tidal wave. He saw also that his neighbors working in low fields must be gathered to his hill or swept away. Without a second thought he set fire to his rice ricks and furiously rang the temple bell.

His neighbors thought his farm on fire and rushed to help him. Then, from that safe hill they saw the swirl of waters over fields just forsaken—and knew their salvation and its cost.—Frank E. Skilton.

at the very opposite pole from all of those who proclaim sacramental salvation, attach special efficacy to the ordinances as vehicles of grace? Who adheres unreservedly to democracy in church government, without overlords, complex hierarchy, or enslaving ecclesiasticism? Who have been the consistent protagonists of religious liberty, separation of church and state, freedom of conscience, since the days of Jesus down to the present? Answer: our Baptist people. These principles are as eternal as the mind and heart of God from whence they came.

The label does matter!

## DO YOU WANT TO BE HAPPY?

I believe that any business or individual can grow every year if its manager spends much time in prayer, putting first things first and using the right portion of its profit carrying out Christ's command. I believe that it can fail with everyone working long hours, even Sundays, neglecting the teachings of Christ's sermon on the mountain, besides wars will creep up and take seventy-five percent instead of fifteen percent. The fifteen percent is the ounce of preventative recognized even by our federal government, and the seventy-five percent is the pound of cure plus thousands of the cream of our young men, women, and natural resources.

True religion is common sense at work, but every common sense endeavor has to be financed. People who think and pray seldom fight to rob their neighbor. If American business men had put the proper portion of their net earnings into God's treasure, God would have called enough missionaries to teach the gospel, then converts would do the same and good will and peace would spread. God does not promise to answer the prayer of a business man or any other that does not have faith. No business man would try to build a business without faith in something. He plans his work, then works his plan. God's plan has been given to us through Christ, which has been proven for hundreds of years. Now, if our business men will have faith in God's plan and put this plan to work daily he is entitled to help, and is promised God's assistance.

Have you made a survey lately to see how long you could live in comfort if God's laws of nature should go "haywire"? All our crops are planted and we spend lots of money for fertilizer depending on God to water several times during growing season. Try to estimate the cost of labor to water one acre of hill land even if you had the necessary water across the fence in a pond. Remember now, this has to be done more than once during growing season. Then, you know what your light bill amounts to each month for lighting only a few square feet a few hours each night. Think of the cost of lighting every foot of a hundred-acre farm fourteen hours per day during growing season with a much brighter light than you have ever seen in your home. If you doubt this look straight at the sun with naked eyes any bright day in June, July or August.

Now, let us see what we have since giving God's plan a little thought. We see that every bale of cotton and every ear of corn that this farm produced would not pay our water and light bill at man-made prices. God only asks for tithes and offerings for lights, water, rent and hundreds of other blessings. Now, do you think that anyone could be happy and be prosperous by keeping God's money?

W. A. TAYLOR, President,  
Taylor Machine Works.

After reading a copy of the above article, I, as one who has been associated with the writer constantly for the past seventeen years, would like to add a few statements. During this time he tried several times to lead me to see the Lord's plan of a happy life through service. I had no

THIS IS THE WAY WE INCREASED  
OUR PRAYER MEETING

Ira H. Peak, Pastor  
First Baptist Church, Ardmore

We put the name and address of the 147 names on our service plaque on a separate piece of paper. We folded these where no one would know the name he drew, and at the close of the morning preaching service, I had these names in a box and asked for those that would promise to represent that individual at prayer meeting, or get someone to represent him if they could not come, to come and get a name. They are not only to represent him, but also to write him and tell him that they are representing him each Wednesday evening at prayer service. Some wanted to take a name, but not attend prayer service. We would not agree to this, but insisted for only those who would promise to be here to take a name.

The results for such a campaign have been encouraging. There are the good points that I see in such a program: First of all, it increases the prayer meeting crowd. We have had to move our prayer meeting to the auditorium, instead of the chapel which holds only 100 people. This is a new experience in our church.

The second thing it does is to intensify our prayers. The absent pews by our side each night impresses us with our obligation. The next thing it does is personalize and magnify intercessory prayer.

It helps to acquaint our people with all the men on our service plaque. Some names were being forgotten because of not being well known. Then, it means something to our men in service to be given this place in our prayer services. One soldier with an atheistic attitude made a profession of Christ the second week this was started; another joined the church the same night.

The last place, the spirit of the Lord is blessing our church as a result of the intensified prayer services. I trust these suggestions may be of help to some other church. It has truly been a blessing to ours.—Baptist Messenger.

BR  
The Statewide Revival series moves to New Albany, opening Monday morning, March 20th, at 10:00 o'clock. The Evangelistic Conference in connection with same begins at 9:15 a.m. Everybody will find a warm welcome.

reverence for the Sabbath, usually doing unnecessary work. I felt no responsibility for the use of the money with which I was provided, and took no part in any of the affairs of the church. To my mind now, I know this was a very selfish attitude for any young man to take.

Two years ago I was led to accept this way of happiness, which began first with returning that part of my material substance that belonged to His kingdom, then, quite naturally I became interested in the affairs of the church. Finally I was asked to serve, and with the Lord's help I have tried to do so. I, for one who has tried, will say to anyone who hasn't, "Won't you start today on the only way to true happiness?"

J. T. BROWN,  
Superintendent,  
Taylor Machine Works,  
Louisville, Miss.

## DEPARTMENT OF TRAINING

AUBER J. WILDS  
State Secretary

Box 530  
Jackson, 105, Miss.

Miss Sara Wallis  
Associate

### For Pastors' WIVES Only

Pastors' wives, please help us! We have planned a special meeting for "pastors only" for a day in May and we need the help of every pastor's wife to help us get these pastors to the meeting. Yes, we know you have an influence with your husband that will bring him right to that meeting if you make up his mind for him! These meetings are in the interest of Sunday school and Baptist Training Union work exclusively. We are so anxious for EVERY pastor to attend. Pastors from even the **smallest inland churches**. You will be a great inspiration to the meeting, and we feel that the expressed experiences of all will bring each of us a helpful blessing. For the benefit of pastors' wives who may not see the letter and program the **pastors will receive this week**, we give here the time and place of each meeting—Monday, May 1, Pontotoc; Tuesday, May 2, Ackerman; Wednesday, May 3, First church Laurel; Thursday, May 4, Brookhaven; Friday, May 5, Indianola. Pastors will attend the one most convenient to them. Wives, ask your husband to let you see that letter and program. Now if you just cannot get your husband to leave you for that day, he just will not attend otherwise, we will let you come with him, 'cause we surely do want him there. More about this another time. **But be sure to get that letter and program and read it!**

### Money Talks

Hairdresser: "Shall I give you a shampoo, Madam?" Mrs. Gotrocks: "I can afford the best—you'll give me a genuine poo or nothing at all!"

Just received a card from a friend who is a defense worker. He writes: "Having a wonderful time and a half."

Glad to have a good letter from former State Training Union Convention President Kermit R. Cofer, now overseas. He is enjoying good health the opportunity to attend a "strict Baptist church" regularly.

### Miss Wallis is Showered

It was a happy occasion on Saturday evening, February 26, when all of the lady employees of the Convention Board gathered for an evening of fine fellowship in honor of Miss Sara Wallis of the Training Union Department, who is to be married March 26. It was a real shower for the bride-to-be and a feature that made the occasion so much more the happier—for Miss Wallis, at least—was that the groom-to-be, Mr. Bethel Furgeson of Natchez, was there for the party. Many beautiful and useful gifts were presented. The unmarried members of the party are pressing Sara for the "receipt" willing to give a premium price for same!

### Oxford Enjoys Week of Study

What a week! was the expression of the Christian workers who enjoyed, to the fullest, a good week of study and fellowship in the Oxford Baptist

Church the week of February 27-March 3. Methods were studied in all the unions. Classes began at 5:30, supper was served at 6:15, second class period 6:15-7:30. Beginning at 7:30 a class for the deacons in the B. A. U. study course book "Honoring the Deaconship" was taught by the pastor. It was the pleasure of the church and the Intermediate Union especially to have Miss Sara Wallis with them. The church was happy to add to Miss Wallis' joy in the gift of two odd pieces of china in her china pattern, the beautiful apple blossom; the Intermediates presented her with a cutglass bell, as one expressed it, "to bell Bethel." It was a good week with an average attendance of about 100. As a result of the study of the deacons, plans were made for the deacons to "cultivate" the men of the church. Each deacon will choose a dozen men who will make up his group and that "baker's dozen" will fellowship together during the year, with an occasional get together of the entire group. Each deacon also is assigned ten or twelve young people whom he will cultivate, encourage, pray for, hobnob with, and call by name every time they meet.

Congratulations to First Biloxi on their 1944 Church Handbook. It is a complete work giving the location of every department of the work as it relates to the building, a list of all officers and committees, a complete calendar of activities for the year with a monthly emphasis for the church and all organizations of the church. God is systematic, why should not every church be? God has a program, why should not every church have one? God is "on the job" every day, why should not every church have a 365-day-a-year schedule of work?

### Three New Unions For Summit This Year

Thanks to Miss Mary Lou Gamblin, director of the Summit Training Union for the report of three newly organized unions this year. They are proud of their new Story Hour with Mrs. T. E. White and Miss Alice Walker as leaders. And they are equally as proud of their two newly organized Adult Unions, the Progressive and the Friendship, with Prof. J. E. R. Saunders president of the Progressive, and Mr. J. R. Russell president of the Friendship. Their Training Union attendance runs about 100 per Sunday out of an enrollment of 125. Plans for a great training school are complete. The books have been distributed for pre-study. The pastor and wife, Rev. and Mrs. "Happy" White, the director, Miss Gamblin, and Miss Elizabeth Finch, student secretary at Jones Junior College, Ellisville, Miss., will make up the faculty. A banquet is scheduled as a part of the week's activities. Dr. W. E. Green of Brookhaven, enlistment pastor, is to be guest speaker, and Mr. Freddie Purser, noted young pianist of Jackson, Miss., will furnish special music for the occasion. The banquet will be

### Churches Make Advance

Records regarding giving on the part of the people of God are found in many places, as: Genesis 4:1-5; Exodus 25; Exodus 35; Exodus 36; Nehemiah 10; Malachi 3; Acts 2; Acts 4; I Corinthians 16, and many other places.

Here we present the first 100 Mississippi Baptist Churches leading in contributions to all causes of Christ beyond the local church.

#### 100 Churches Leading in Contributions to All Causes—1943

1. Jackson-First	\$25,759.25
2. Laurel-First	15,779.75
3. Jackson-Calvary	15,343.40
4. Meridian-First	15,069.56
5. Tupelo-Calvary	13,730.55
6. Grenada-First	12,201.24
7. Leland	11,573.79
8. Vicksburg-First	10,929.94
9. Hattiesburg-First	10,402.42
10. Columbus-First	8,862.49
11. Louisville	8,858.71
12. Belzoni	8,005.13
13. Greenwood-First	7,574.19
14. McComb-First	7,059.29
15. Brookhaven-First	6,987.10
16. New Albany	6,602.90
17. Picayune-First	6,543.80
18. Crystal Springs	6,482.56
19. Hattiesburg-Main St.	6,185.20
20. Philadelphia-First	6,060.86
21. Canton-First	5,877.83
22. West Point-First	5,862.74
23. Greenville-First	5,820.06
24. Clinton	5,529.55
25. Jackson-Griffith Memorial	5,141.09
26. Prentiss	5,042.89
27. Walnut Grove	4,973.05
28. Pontotoc	4,918.64
29. Meridian-First	4,650.02
30. Columbia-First	4,449.46
31. Lowrey Memorial	4,166.94
32. Tylertown	4,126.50
33. Kosciusko-First	3,972.47
34. Hazlehurst	3,892.47
35. Corinth-First	3,828.91
36. Drew	3,619.59
37. Collins	3,611.40
38. Gulfport-First	3,558.75
39. Moss Point-First	3,470.21
40. Tupelo-First	3,426.29
41. Meridian-Highland	3,379.72
42. Tunica	3,214.81
43. Magee	3,193.05
44. Forest	3,054.24
45. Quitman	2,959.04
46. Yazoo City	2,916.24
47. Meridian-Poplar Springs	2,912.25
48. Clarksdale	2,845.37
49. Charleston	2,808.17
50. Bay Springs	2,771.55
51. Starkville-First	2,672.84
52. Indianola	2,635.74
53. Newton	2,560.86
54. Hattiesburgh-5th Ave.	2,499.74
55. Jackson-Parkway	2,471.54
56. Lucedale	2,464.85
57. Laurel-West	2,392.12
58. Moorhead	2,356.50
59. Galilee-Gloster	2,334.65
60. Sardis	2,285.16
61. Ripley	2,277.41
62. Liberty	2,232.33
63. Hollandale	2,213.50
64. Natchez-First	2,193.62
65. Senatobia	2,151.64

held on the closing night of the training school and the men's Bible class has painted the assembly room of the Community Center where the banquet is to be held. It's to be a grand occasion and but speaks of a progressive march of Christian fellowship.

### COLLEGE STUDENTS' ENLISTMENT WEEK

"For Summer Service" will be observed on college and university campuses throughout the Southland, April 2-9. Special programs will be presented and clinics held to make this a week of practical emphasis upon this vital denominational activity.

For years, there has been an organized effort on the part of the State and Southwide Student Department to channel the enthusiasm of college youth into this program of voluntary summer services. The response has been most gratifying. In one year (before the war) more than 7000 college students engaged in Vacation Bible school work alone. Other fields of service include: Sunday school, Training Union and missionary study courses, organizing and leading mission Sunday schools, enlargement and enlistment campaigns, associational work, state field work, youth revivals, Y. W. A., G. A., R. A. leadership and similar types of endeavor.

The primary emphasis is upon finding service opportunities in the home church. Pastors are urged to contact their returning students and acquaint them with the church plans and needs for the summer months. Many will gladly respond. The home church will profit by the new enthusiasm, energy, efficiency, hopefulness and consecration of the college group of spiritual millionaires.

William Hall Preston, associate secretary in the Baptist Student Department, will be in Mississippi April 4-5.

**The Statewide Revival series moves to New Albany, opening Monday morning, March 20th, at 10:00 o'clock. The Evangelistic Conference in connection with same begins at 9:15 a.m. Everybody will find a warm welcome.**

66. Salem-Covington	2,120.29
67. Utica	2,113.78
68. Centreville-Miss.	2,041.62
69. Oxford	2,025.37
70. McComb-Central	1,982.88
71. Cleveland	1,980.00
72. Ellisville	1,959.63
73. Wiggins	1,931.65
74. Laurel-Second	1,904.90
75. Holly Springs	1,894.25
76. Pascagoula-First	1,837.28
77. Jackson-Southside	1,768.16
78. Calhoun City	1,714.62
79. Water Valley	1,703.20
80. Poplarville-First	1,697.09
81. Moss Point-East	1,666.18
82. Rolling Fork	1,621.03
83. Durant	1,607.48
84. Walter Hanks Mem.	1,566.60
85. Flora	1,541.73
86. Magnolia	1,517.19
87. Batesville	1,508.21
88. Biloxi-First	1,497.00
89. Ackerman	1,495.23
90. Amory	1,475.69
91. Oak Grove-Lauderdale	1,464.91
92. Walnut-Tippah	1,444.43
93. Winona	1,431.96
94. Jackson-Northside	1,428.32
95. Rosedale	1,418.39
96. Itta Bena	1,399.52
97. Aberdeen	1,373.15
98. Marks	1,372.34
99. Petal Harvey	1,326.35
100. Myrtle	1,321.02

### MISSISSIPPI BAPTIST CONVENTION BOARD Division of Bookkeeping

Box 530 Jackson, 105, Mississippi

## Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

**March Emphasis**

Home and Foreign Mission Day in the Sunday school, Sunday, March 26, is the special March emphasis for our Sunday schools.

We have only two or three special denominational days in the Sunday school each year. This is one of them. The Sunday School Board has mailed to each superintendent a program for that day. Plan to use it in the wisest possible way. If you did not get your program, write us and we will mail you one.

**Three Great Conventions**

Yes, when we say three great conventions we mean just that. We have the program completed and it is in the hands of the printer now. They will be mailed to all pastors and superintendents about April 1.

We mean, of course, our three Sunday School Conventions at New Albany, Philadelphia and Brookhaven during the week of April 24-29, beginning Monday morning, April 24, at 10:00 o'clock at New Albany and closing at noon Saturday, April 29, at Brookhaven.

Brother Superintendent, please hold the date and begin now to plan for a great group of your officers and teachers to attend the convention nearest you. We have some of the finest conference leaders and inspirational speakers that can be gathered from over the state and Southland. You will be delighted with them. The program is planned to inform and inspire.

Surely, in times like these we need every good thing that you can possibly get to inform, encourage and inspire our people in order to build bigger and better Sunday schools. Our sincere wish and fervent hope is that these three great conventions will do just that. Do not let this great opportunity pass to attend the convention nearest you during the week of April 24-29. The host churches will serve bed and breakfast free to all who desire it.

**We Now Have It!**

The free packages of the 1944 Promotional Vacation Bible school literature are here, and ready to be mailed out to all who want a package. Write us if you want us to mail you one.

It's free and it's good. Get it, study it, and then follow its directions in order to make your 1944 Vacation Bible school the best yet.

There is not the slightest question but that our Vacation Bible school books and materials are the best to be obtained anywhere. The daily schedule of programs is so completely and thoroughly outlined and planned for each department that people with no previous experience whatever can take these and follow them and have a most successful school.

It is an opportunity for the Sunday school to extend its teaching ministry over into a few days of the summer to the boys and girls from four to sixteen years of age in the community. It has marvelous possibilities for good in many ways, one of which is the evangelistic emphasis, shown in the fact that for the last few years there have been more than 500 pro-

fessions of faith in Mississippi Vacation Bible schools alone.

There is yet ample time to prepare for your school, but there is not any too much time. Get busy now and fix the date, select the principal and begin to plan for a great school this summer.

**Good Leadership**

Dr. W. S. Hardin, pastor at Drew, Sunflower Association is the associational Sunday school superintendent. At a recent meeting the association set, among other things, these three great and worthy goals: A Sunday school study course in every church, a Vacation Bible school in every church, and five or six standard schools.

We recently received from him reports of Sunday school study courses that he himself had taught in the Drew, Wade and New Hope churches. A total of 57 handed in examination papers in these three classes, two of them being in rural churches.

No greater work can we do than that of training our officers and teachers. If we have better work we must have better workers. To have better workers they must be better trained. It is a continuous process and should have a definite place in the Sunday school program for each year.

Well, what about this? Just this: It simply shows that it can be done. We hope that many others will do the same thing this year.

**June Is Coming!**

Yes, June is on the way! And with it Victory Month to wind up this business of paying the balance of our Mississippi Baptist debts. What a great day we are soon going to have in good old Mississippi when the last dollar of our debts will be paid.

The Convention last November voted to set June as Victory Month to finish this debt-paying job.

The plan is for the leader of each unit of the church life to become directly responsible for this victory offering in June. This means that every Sunday school superintendent in the state is the responsible leader of the school in securing the largest possible offering during June from all the members of the Sunday school. Of course, it is a church program, but the Sunday school is a vital part of it and is to make the greatest contribution possible to the complete success of this victory offering during June.

Let's really put it over and make June Victory Month indeed!

**BR****ENLISTMENT PASTOR IN FINE MEETING**

B. S. Hilbun was with Fairfield Baptist Church, Jones county, for a meeting. Each morning, nine to nine-thirty, he brought an evangelistic message to the pupils of Rainey Consolidated school. This was made possible through the fine cooperation of Superintendent H. H. Broadway, the faculty and the school board. The courteous attention of the pupils was most noteworthy. At eleven and seven-thirty, morning and evening, regular services were held at the



Rev. and Mrs. W. H. Hewitt

**GUM GROVE CHURCH PROGRESSING**

Pastor William Hilton Hewitt, formerly chaplain in the U. S. Army for 22 months, and Mrs. Hewitt are making a large place in the hearts of the people at Gum Grove church in Lincoln county by their earnest work and progressive leadership. The Sunday school enrollment is 144, with a goal of 200 by June 1. The Training Union has 107 on roll, with a goal of 200 by June 1. The church membership numbers 353 at present, and is taxing the capacity of the building.

In the recent revival, W. C. Woods, pastor at Ponchatoula, La., was the guest minister. Preceding the revival eight joined the church, and 24 came during the meeting. Another great experience came to the people when Miss Fannie Traylor of Jackson accompanied by Miss Edna Hickman spent the day and assisted in the organizational work of the W. M. U. A Brotherhood has also been organized.

The pastor's wife, formerly Miss Phyllis Sokol, graduate of the Training school in Louisville, is a native of Austria and a Christian Jewess. Her story of conversion is impressive, and she has spoken over the radio and at many churches and civic organizations, and is especially gifted in mission teaching. At prayer meetings the pastor is leading in studying the book of Romans.—Earl M. Keen, church clerk.

**BR**

**Union church, Walthall county:** We have just closed a good revival. There were nine additions. A B. T. U. study course was held in connection with the revival. Sixty-eight took the examination.—W. R. Barron.

**BR**

**The Statewide Revival series moves to New Albany, opening Monday morning, March 20th, at 10:00 o'clock. The Evangelistic Conference in connection with same begins at 9:15 a.m. Everybody will find a warm welcome.**

church. Bro. Hilbun brought a number of messages on God's plan for financing His Kingdom. Unquestionably it was God's message for God's people brought by God's man. This man's deep love for the people and his fine, gentle sense of humor were nobly used in all the messages. Definite emphasis was also given to evangelism. There were five professions of faith, five additions by letter and over twenty pledges to continue or now begin tithing in spirit and in fact. It is my feeling that as much solid kingdom work was done as I have ever seen done in a revival meeting.—R. R. Darby, pastor.

Mississippi Baptists will be interested in the standing our our seventy-three (73) Mississippi Baptist Associations in regard to "Beyond Local Church Contributions" to all causes for 1943. Should any error appear, please call it to our attention. This standing is as follows:

**Associations**

1943

1. Hinds-Warren	\$76,060.51
2. Lauderdale	36,838.14
3. Deer Creek	33,023.70
4. Lebanon	30,054.20
5. Jones	27,134.50
6. Lee	22,548.64
7. Pike	17,067.24
8. Sunflower	14,692.73
9. Copiah	14,624.31
10. Lincoln	14,008.42
11. Pearl River	12,858.66
12. Grenada	12,826.15
13. Mississippi	12,138.42
14. Riverside	11,604.26
15. Winston	11,590.66
16. Leflore	11,159.72
17. Columbus	11,066.46
18. Union County	9,722.79
19. Leake	9,648.76
20. Rankin	9,633.54
21. Tippah	9,445.71
22. Bolivar	9,405.88
23. Jackson	9,139.42
24. Madison	8,552.40
25. Neshoba	8,366.73
26. Simpson	8,193.63
27. Jeff Davis	8,080.50
28. Tallahatchie	7,771.08
29. Covington	7,580.80
30. Marion	7,540.03
31. Pontotoc	7,497.63
32. Panola	7,471.55
33. Clarke	7,367.55
34. Walthall	7,325.13
35. Newton	7,212.07
36. Yazoo	7,160.50
37. Scott	7,096.46
38. Attala	6,880.94
39. Gulf Coast	6,873.64
40. Alcorn	6,665.94
41. Clay	6,339.57
42. Calhoun	6,316.44
43. Holmes	6,305.34
44. Adams-Franklin	5,737.80
45. Oktibbeha	4,916.39
46. Jasper	4,635.55
47. Yalobusha	4,448.71
48. George	4,132.10
49. Marshall	4,036.83
50. Lawrence	3,796.97
51. Tate	3,626.08
52. Monroe	3,586.18
53. Smith	3,411.95
54. Choctaw	3,331.84
55. Lafayette	3,155.55
56. Noxubee	3,094.93
57. Wayne	2,912.61
58. Chickasaw	2,654.53
59. Zion	2,578.44
60. Montgomery	2,475.83
61. Greene	2,418.58
62. DeSoto	2,321.34
63. Perry	2,138.13
64. Union	2,065.88
65. Prentiss	1,844.48
66. Tishomingo	1,490.75
67. Benton	1,484.30
68. Carroll	1,472.24
69. Kemper	780.73
70. Itawamba	487.36
71. Liberty	367.32
72. New Choctaw	131.03
73. Mt. Pisgah	4.00

**MISSISSIPPI BAPTIST****CONVENTION BOARD**

D. A. McCall, Executive Secretary

Box 530 Jackson, 105, Mississippi

Thursday, March 16, 1944

## Some Great Bible Doctrines

(Continued from Page One)

Testament; but, we are to remember that the Lord's Supper is strictly a New Testament subject. Let it be noted, however, that the "passover" about which so much is said in the Old Testament foreshadows the Lord's supper and a thorough knowledge of the "passover" with all that is implied will be of great benefit to us in the study of the Lord's supper; but only as it relates to our responsibility in observing it. We are to exercise great care in this connection, otherwise we will be forcing types and scriptures, making them conform to a general idea. Since the Lord's supper is universally recognized as a New Testament subject, we turn to the New Testament as a basis of our information and authority.

## 1. The Lord's Supper, Not a "Church Supper"

In the first place it is to be remembered that this is the Lord's supper and not a "church supper" in the usual sense of the word. We do not observe the ordinance to show fellowship or love for one another; this would mean a diversion from the Lord's purpose of memorializing His shed blood and broken body ("this do in remembrance of me") to a love feast among friends. Hence there is no foundation for the argument that is sometimes heard that because, in some instances, families cannot observe this ordinance together, that it contradicts a law of God. It was never intended to be a family affair. This was, however, an early error as we find the Apostle Paul writing as follows to the church at Corinth: "For first of all when ye come together in the church, I hear that there be divisions among you and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper; and one is hungry and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord," I Corinthians 11:18-27. This scripture enunciates a truth that should be faithfully remembered.

## 2. The Lord's Supper: "A Command of Christ"

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, TAKE, EAT: this is my body. And he took the cup, and gave thanks,

and gave it to them saying, DRINK YE ALL OF IT. For this is my blood of the new testament which is shed for many for the remission of sins," Matthew 26:26-28. Read also Mark 14:22-24 and Luke 22:17-20. Paul writing to the church at Corinth said: "Now I praise you brethren, that ye remember me in all things, and keep the ordinances, as I delivered them unto you." Receiving them from the Lord Jesus and delivering them as directed by Him. 1 Corinthians 11:2, 1 Corinthians 11:23.

## 3. The Lord's Supper: "Order Of Institution"

Beginning with the comprehensive statement of facts as Matthew records them, we find these words: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we shall prepare for thee to eat the passover? And he said, go into the city to such a man, and say unto him, The master saith, my time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed. It would be good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, Is it I? He said unto him, thou hast said," Matthew 26:17-25. (John tells us that immediately Judas left the room.) This record is found in John 13:26-30, "Jesus answered, he it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him, for some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast; or that he should give something to the poor. (It is clearly evident that Christ had in mind the institution of the memorial supper, and would see to it, that Judas, who was a devil from the beginning, was not present for the institution.) —he then having received the sop went IMMEDIATELY OUT; and it was night."

It is clearly evident that only eleven of the disciples were present at the institution of this ordinance. It is also very clear that devils are forbidden to observe it. "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils," I Corinthians 10:21. The exclusion of Judas from the upper room, before its institution is further proof in this connection.

Beginning again with the 26th verse of Matthew 26, we read: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, TAKE, EAT: this is my body. And he took the cup, and gave thanks,

this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it. For this is my blood of the new testament (not the blood of His body now, but the blood of the new testament, for His blood up to this time had not been shed). WHERE DOES THIS LEAVE TRANSUBSTANTIATION? which is shed for many for the remission of sins. But I say unto you I will not drink henceforth of this fruit of the vine (THE SUBSTANCE) until that day when I drink it new WITH YOU in my Father's kingdom." (This is further proof that only the redeemed are to participate in the observance of this ordinance. For only the redeemed will be with Christ in his Father's kingdom.)

For a full gospel account of the order of institution, READ: Mark 14:12-26, Luke 22:7-23; John 13. You will be impressed with the striking similarity in each of these accounts by the gospel writers.

## 5. The Lord's Supper: In "The Church"

The record which we have studied thus far indicates that many people whom we would naturally expect to be present on the occasion of the institution of the Lord's supper were not present. The man in whose house the passover was prepared was not present; nor was the mother of Jesus, the six other Marys of the New Testament; Mary, Martha and Lazarus, who were his very close friends; also the great company that followed Him from Galilee ministering unto Him of their substance. But, when we remember that the ELEVEN IMMERSED BELIEVERS, up to this time, were the only CALLED OUT members of His body (the church) it is not difficult to understand why others were not invited. Otherwise the logical place for its institution would have been on the mountain side with the multitudes. Subsequent events substantiate this truth. These same ELEVEN disciples, who were CALLED OUT individually, were witnesses to the resurrection of Jesus as may be seen in Acts 1: As soon as a successor to Judas had been elected we read that "when the day of pentecost was fully come they (twelve disciples now) were all with one accord in one place . . . and they were filled with the Holy Ghost . . . then Peter (Acts 2:38) said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost . . . Then they that gladly received his word were BAPTIZED (v-41) and the same day were added unto THEM (added unto the immersed believing group) about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, ad in prayers. AND THE LORD ADDED UNTO THE CHURCH DAILY SUCH AS SHOULD BE SAVED." It is very clearly evident that these believers were to enjoy church privileges after they were ADDED TO THE CHURCH—by REPENTANCE and BAPTISM.

It is universally conceded that baptism must precede church membership, and that church membership is prerequisite to admission to the Lord's table. This leads some to explain the Baptist position as being that of "CLOSE BAPTISM." I fail to find New Testament authority for this



(Correct answers on Page Fifteen.)

1. I Corinthians 15:7 reads, "After that, he was seen of James." Which one of the several men named James was the one who saw him?

2. A man asked a woman for a drink of water, but she gave him milk and butter. Where in the Bible will you find their names, and reference to the above?

3. What is the meaning of Bethsaida and why did Jesus go there with the apostles?

The gates of cities in Old Testament times were used for civic, social, business and legal purposes. What odd procedure was used in a marriage?

## SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
First Baptist, Jackson	1001	221
Griffith Memorial	533	306
Calvary Jackson	945	223
New Fellowship (Jasper)	52	
Shelton (Jones)	45	19
Antioch (Jones)	46	71
Parkway	440	
First church Laurel	423	100
Bogue Chitto (Pike)	74	86
Olive Branch	60	49
Watts Memorial	355	83
Bethlehem (Jones)	58	31
Ramah (Franklin)	93	96
Brookhaven	547	127
West Side Natchez	88	44
Steen's Creek (Rankin)	116	16
Crystal Springs	507	141
Hardy	88	
New Albany	393	126
Grenada	85	
Gulfport First	485	125
Cross Roads (Webster)	80	
Bethany (Sunflower)	153	125
East Tupelo	157	81
Wallerville	57	29
Philadelphia	333	
Enon (Panola)	47	46

BR

Recent visitors to The Baptist Record office include the following: Rev. O. F. Watts, Laurel; Dr. H. C. Bass, Bessemer, Ala.; Rev. R. S. Crawford, Van Winkle; Judge Harvey McGeehee, Jackson; Rev. D. W. McLeod, Florence; Rev. J. Glenn Glynt, Terry, and R. E. McDonald, Lake.

belief. IT IS SIMPLY—BAPTISM; AND BAPTISM IS—IMMERSION. No wrestling of the scriptures is necessary to establish this truth. In every case where communion is referred to, or where it may possibly have been administered, the BELIEVERS HAD BEEN BAPTIZED; and in EVERY CASE of BAPTISM in the New Testament the word (baptizo—immerse) is used. ALL ARE AGREED that baptism comes before communion—what—THEN?

It is certainly most unfair to charge Baptists with being bigoted, narrow-hearted, close or selfish in the matter of their practice of this ordinance. Others, by virtue of their discipline and rules restrict the communion, often excluding their most innocent members—the infants. Baptists expect every member of the church, walking orderly and in the faith, to observe this ordinance; it is OPEN communion to the entire membership.

"Ye are my friends if ye do whatsoever I have commanded you." John 15:14.

March 16, 1944



## Sunday School Lesson

Prepared by Bracey Campbell

Lesson for March 19

JESUS CRUCIFIED

Text: Mark 15

## Introduction.

Read the whole chapter. Please do not take this paper as a Bible study which is safe for you to take and accept with no further reference to the Bible. Let us suggest to you a more intensive and extensive reading of the Bible.

There are hallowed places in the world: the spot on the entrance to the capitol of Alabama in Montgomery, or give me death"; the plain of take the oath of office as president of the Confederate States; the spot on the floor of old St. John's Episcopal Church, Richmond, where Patrick Henry stood and said, "Give me liberty, or give me death"; the plain of Chalmette, below New Orleans; and the rock at Plymouth, where our pilgrim fathers landed. But the most hallowed spot on this earth is that where our Saviour died for us, for "Whether on cross uplifted high, or in the battle's caravan, the noblest place for man to die is where he dies for man." And our Lord died for all mankind, a death which has efficacy for all.

Our Lord's was a peculiar death. It was the payment of a redemption price, the sacrifice of the God-man for, on behalf of, instead of, as a substitute for, sinful man. It was a death that gave life, that now gives life, that will give life to the end of time and throughout eternity to all men of all climes and times, who accept that death as a sacrifice for their sins, as a ransom paid for their redemption from the wickedness and weakness and love and corruption and, finally, from the presence of sin.

That is the reason we keep the date of His death as a great anniversary. It is not so in the case of any other man. We know the birthdays of great men, without number, but of the death of these same men, how many of us know anything?

## I. Simon the Substitute. Vs. 21.

"They compel one passing by, Simon of Cyrene . . . to go, that he might bear his cross." The Lord went forth from the palace of Pilate, bearing His cross, but He was unable to carry it far. He was weak from lack of sleep and food, and from the ordeals of examination through which the captors had put Him, and the brutal treatment to which He had been subjected, the beatings, the scourgings, the prickling of the crown of thorns.

Somewhere between the palace and the place of crucifixion, the procession met Simon. It may have been at the crossing of the ways, or at the city gate. Had Simon started from his lodgings five minutes earlier or later, he may have missed the fame that is his immortal monument. He may never have known what he did that day until he met the Lord again in the Land of Light. For I want to believe that, though he was impressed, by the Roman soldiers to carry this burden, that he somehow became willing to do it as an act of

mercy to one in dire need. That he was aware of the full significance of his service I can not believe. That would make the whole event so unnatural, and Simon a man so extraordinary. We all are constantly doing things that we regard as of no importance only to learn maybe long afterwards that the thing we thought trivial was fraught with tremendous significance to us and ours. We make what we think a trifling choice and, behold! it channels the entire subsequent course of our lives. Simon late or early or elsewhere on that day, and his name would have been lost to history, and his opportunity to serve the Lord forever past.

## II. Scene of Suffering. Vs. 22.

"The place of a skull." "Golgotha" is Hebrew for skull; "Kranion" is the Greek word; "Calvaria" is the Latin. What? Not a mountain; forget Mount Calvary; there is no such mount. A slight elevation, perhaps a small hill, no more. Where? We know only that it was a conspicuous spot near or hard by a highway, that it was outside, though near, the city, near a garden which contained a tomb. The most painstaking efforts exactly to locate the spot have issued only in probabilities.

## III. Sin, Sorrow, Suffering. Vv. 22-37.

"They offered Him wine mingled with myrrh: but He received it not" (v. 23.) He would not dull the pain of the painful process of the death He died for us. That which they offered Him to drink had been prepared by pitiful women of Jerusalem to deaden the pain of the crucified, not alone on this, but on all occasions of execution by crucifixion. They nailed Him to the Cross and set the cross upright, placing the lower end of the upright in a hole in the earth deep enough to hold the cross upright. Then began the slow process of this very painful form of execution. Why did He hang there on the cross? In order that He might save you and me. My sin and yours made it necessary for Him to hang there. Had He not hanged there, voluntarily, willingly, there would have been no salvation for us; but since He did, there is a willing way for all men out of death into life. "Him who knew no sin, He made sin on our behalf; that we might become the righteousness of God in Him" (II Cor. 5:21). "Now, preacher, what does that mean?" Ah, if I knew that, my brother, if I knew that in all the sweep of its reach and depth of its richness, I should know far more than I now know of the fullness of the love of the heart of God! But I do believe that He became what we were in order that we might become what He is in the fullness of His righteousness.

VI. Sepulchre. who will accept the suffering Savior as substitute.

## IV. Sovereignty. Vs. 26.

Their idea was that He was to be king of the Jews only; but that, I think, is not the teaching of their prophets, but that the righteous King of the Jews was also the righteous King of all men. "Jesus Christ the same yesterday and today, and forever" (Hebrews 13:8). Was He ever a high priest? If so, He was always, is now, will be forever. Was He ever a prophet? If so, He was always, is now, will always be. Was He ever a king? If so, He was always, is now, always will be. "How do you know that?" "Jesus Christ the same yesterday and today, and forever."

Ah! How fervently I thank the Father that I have a king in the King of Love, who will direct my footsteps and provide my strength exactly as He perceives my need, and that His perception is perfect!

Sovereign over temptation, sovereign over opposition, sovereign over sin, sovereign over death, He is king of resurrection life and glory.

## V. Spectators. Vs. 24-41.

Read the account and number them with a pencil. "They parted His garments among them, casting lots upon them what each should take." That was one crowd, the soldiers, to which this was just another execution, all in the day's work. "They crucify two robbers; one on His right hand, and one on His left." He was numbered among them. "They that passed by reviled on Him, wagging their heads." Those who passed along the road, the travelers by foot. They joined in the chorus, hearing the chief priests, the big boys. "The chief priests mocking . . . said, He saved others; Himself He cannot save." They were right about that. He could not save others and Himself and He had made His choice as to which. "Some of them that stood by . . . said, He calleth Elijah." They would wait to see whether Elijah would come to help Him. "The centurion, who stood by over against Him . . . said, Truly this man was the Son of God." The Roman officer was convinced that here was man who was more than merely human, a very God. "There were also women beholding from afar." There they stood, His constant ministers, crowned with the wreaths of God's own immortals!

## VI. Sepulchre.

"Joseph of Arimathea, a councillor of honorable estate, . . . went in unto Pilate, and asked for the body of Jesus." So found the bruised body a resting place among the rich and honorable. And the portal of the fine new tomb was closed with its own stone door, the nail-pierced hands rested on the pulseless bosom, the bleeding feet had reached their journey's end.

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## DENOMINATIONAL CALENDAR

## March

## Evangelism—

Soul Winning Revival—March 5-19  
—Columbus, Hyman Appelman, Evangelist.

Three-day Evangelistic Conference—March 6-8—Columbus.

Soul Winning Revival—March 19-  
April 2—New Albany, Hyman Appelman, Evangelist.

Three-day Evangelistic Conference—  
March 20-22—New Albany.

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Daily Bible Reading.

Mississippi Baptists Will Owe No  
More—November First, 1944.

S. S.—Home and Foreign Mission  
Day in the Sunday Schools.

W. M. U.—Home Mission Season of  
Prayer—February 28-March 3.

B. T. U.—Study Course Month  
(Churches Using Local Talent).  
State Workers in Enlargement  
Campaign.

Associational Mass Meetings.

Home Missions.  
Home and Foreign Mission Day in  
Sunday School and Offering,  
March 26.

Training Union Study Courses.

## Nose and Throat Congestion

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Thursday, March 16, 1944

## OUR CROSSWORD PUZZLE

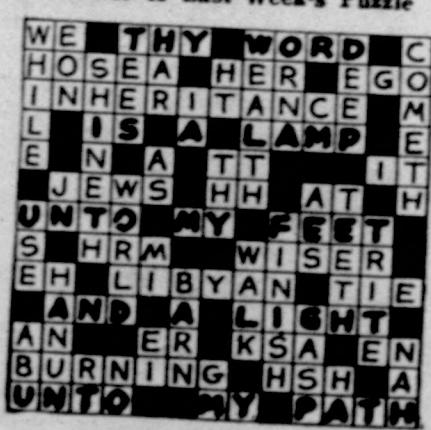


"A sound heart is the life of the flesh: but envy the rottenness of the bones."—Prov. 14:30.

ENVY  
ACROSS

- 1 "that . . . his a man is envied," Eccl. 4:4.
- 4 "let no man know . . . ye be," Jer. 36:19.
- 8 "love thy neighbour . . . thyself," Matt. 19:19.
- 10 A native of the Naga Hills, Assam.
- 12 Second note in scale.
- 13 Deadhead.
- 14 Street.
- 15 "not in strife and . . ." Rom. 13:13.
- 17 Combining form indicating relation to an early period of time.
- 18 "their hosen, and their . . ." Dan. 3:21.
- 20 Verso (left-hand page).
- 21 "the foolish man . . . envy slayeth the silly one," Job 5:2.
- 22 "there is among you envying, and . . ." I Cor. 3:3.
- 25 "Be not thou afraid when one . . . made rich," Ps. 49:16.
- 26 Eastern state.
- 27 Confusion.
- 28 Be silent (Lat.); a steel splint in an armor.
- 29 "where your treasure is . . . will your heart be," Matt. 6:21.
- 30 "jealousy . . . cruel as the grave," S. of S. 8:6.
- 31 "I delight to . . . thy will," Ps. 40:8.
- 32 East Indies.
- 33 . . . of the Chaidees, Gen. 11:31.
- 34 Nineteenth letter of the alphabet.
- 35 "let them be turned backward, and put to . . . that desire my hurt," Ps. 70:2.
- 38 "cock shall not . . . till thou hast denied me thrice," John 13:38.
- 39 "he is able also to . . . them," Heb. 7:25 (pl.).
- 41 "wicked shall see it . . . be grieved," Ps. 112:10.
- 42 "all travail, and . . . right work," Eccl. 4:4.
- 44 Measure of length (pl.).
- 46 "be . . . with sandals," Mark 6:9.
- 47 Eye (Scot.).
- 48 "For I . . . envious at the foolish,"

*Answer to last week's puzzle*



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## 25 Years Ago

The editor spent Sunday with Pastor Phillips at New Hebron. They have a beautiful new church and are planning to pay off the debt forthwith. The church had more than the usual percentage of members taking the Record, the subscription was increased by over fifty per cent.

W. Y. Quisenberry is bringing up Alabama's part in the million and a half dollars for foreign missions. Whenever any good and worthy cause gets at the people it gets the money. Therefore, get your people to take The Baptist Record.

The Educational Commission, representing the Baptists of Mississippi met in Jackson on Wednesday. They are taking stock of work accomplished since the convention and planning for further aggressive work.

W. M. Bostick has already begun his work as pastor at Winona. He was given a great welcome Sunday, the other churches turning out to hear him. The church not only greatly increased the salary they had been paying but are spending about \$650 renovating the parsonage.

Rev. Z. A. Polk will be with Rev. J. M. Edwards at Sharon church in the Gulf Coast Association April 2-7 in a revival.

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TABULATIONS IN JACKSON AND VICINITY  
IN SOUL WINNING CAMPAIGN

We find the tabulated results from the Appelman Campaign so interesting and definite we are presenting them for your information and inspiration. The official figures were handed in by General Chairman Claud B. Bowen, and his committee members.

Church	By Profession	By Letter Rededication	Totals
Parkway	33	7	23
Griffith Memorial	7	3	27
First Baptist	71	78	187
Davis Memorial	10	1	9
Northside	2		5
Southside		1	7
Calvary		1	2
Van Winkle	60	22	34
Daniel	0	0	0
			116

Baptists out of town	Sub-total	422
Methodists	1	3
Presbyterians	5	5
Episcopalian		1
Christian		15
First Church Nazarene		2
Assembly of God		2
Christian Mission Alliance		1
Church of God		1
Christian Science		1
	Sub-total	2

Jackson College	90
Piney Woods School	51
Farish Street	45
Hazlehurst	3
Powers School	118
	112

**TOTAL** **841**

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Thursday, March 16, 1944

## THE BAPTIST RECORD

15

## THEOLOGICAL EDUCATION AND SOUTHERN BAPTISTS

(Continued from Page One)

revelation and as the instrument of His providence, He called into service a man schooled in all of the learning of his day. . . . Paul has been called the best trained and most versatile man of the first century. The Bible has never considered lack of training a virtue. It is an obstacle to the effective use of a man by the Spirit of God second only to the hardened heart of cynical scholarship.

The American nation was born just as Pestalozzi was transforming the elementary school in Europe from an instrument of the church to an instrument of society. . . . In our nation, Harvard, the first American university, has its purpose inscribed above its archway until this day, "Erected that an educated ministry may not perish from the earth." The founders of Yale undergirded their institution's destiny by preserving its purpose in its charter, "That the youth of the land may be trained to serve both the church and the state." A Baptist church was set by the side of Brown University to indicate their relation. If our forefathers felt that an educated ministry was needed, how much more important it is in this day of trained professions, compulsory education for the masses, and easily available general information? Paul proclaimed, "I am become all things to all men, that I may by all means save some." That has ever been the ideal of the minister. He must be able to take his stand on any level where the people are, in order to be able to lead them into the throne room of grace.

For Southern Baptists, the idea of special theological institutions devoted exclusively to the training of religious workers developed out of denominational colleges. This came about as the general level of education rose around the preacher until he needed the higher ground of specialized training to stand out in leadership. Also, the influx of laymen necessarily secularized the curriculum of the denominational college. The Bible department has become only one among many departments, in order that a broad foundation of general culture may be laid. It is no more possible to give a minister a complete professional course in his undergraduate work than it is possible to do the same thing for doctors and lawyers.

It was at the time of his inauguration as professor of theology in Furman University that James P. Boyce uttered the challenge which three years later, 1859, transformed that Bible department into the Southern Baptist Theological Seminary. As an alumnus of Furman University I know the pride she takes in being the mother of the great Southern Baptist Theological Seminary.

The Southwestern Baptist Theological Seminary is rooted in the theological department of Baylor University in Waco, Texas. In 1905 Dr. B. H. Carroll, Bible professor of Baylor, proposed that his department be made a complete seminary. Two years later he secured the approval of the Baptist General Convention of Texas. . . . Upon an offer by the Baptist forces of Fort Worth to provide \$100,000 for Fort Worth Hall and two hundred and fifty acres of land, Dr. Carroll led in moving the seminary to that city.

## Origin is Different

The manner of the origin of the Baptist Bible Institute, just twenty-five years ago, indicates that Southern Baptist thought about the need for institutions of special training for religious workers had crystallized. Seven years before James P. Boyce suggested the conversion of the Bible department of Furman University into the Southern Baptist Theological Seminary, Dr. Basil Manly, Sr., in 1849, referred to the location of such a school in New Orleans as "very rational, feasible and eligible." It was 1917, however, before Southern Baptists as a group were ready to launch such an institution. The first direct step

towards the founding of the school was taken in 1914 when Dr. P. I. Lipsey, editor of "The Baptist Record" of Mississippi, described editorially the value of such a school. In its 1917 session in New Orleans, the Southern Baptist Convention instructed its Home Mission Board and Sunday School Board to cooperate with the state conventions of Louisiana and Mississippi in the establishing of such a school. The next year, October, 1918, the school opened its doors. . . .

An understanding of both the history and the destiny of the Baptist Bible Institute is to be found in the decision to locate the school in New Orleans. Unlike the other two institutions also owned and controlled by Southern Baptists, the choice of location was not determined by the invitation and offer of support of a strong group of churches. At the time of its founding there were less than twelve hundred Baptists in this, the South's largest city. These composed six white Baptist churches, only one of which was operating without any outside financial assistance. Thus the location of the school was its liability and its asset, its trial and its triumph, its opposition and its opportunity.

Historically, the effect of its location has produced slow growth. Its advance may be likened unto an army whose supply lines are long. It could not lean upon a strong local constituency, but had to devote much of its energy to helping in the creation of Baptist churches in southern Louisiana. It is nothing short of remarkable that at the end of a brief quarter of a century, a resident student body averaging above two hundred and fifty has gathered; a fine, though now inadequate, plant is debt free; a dozen scholarly men and women have been welded into a great faculty. In the same period of time the number of churches in the city proper has grown to twenty-three, and the number of Baptists multiplied to twelve thousand. As of May 1, 1943 there is some Baptist work in every parish of Louisiana. The Baptist Bible Institute has not been the only instrument in this growth, but its part may be illustrated by the following story:

## A Student's Ingenuity

While securing his training for more effective future service, a student felt that the Lord would have him establish a Baptist church in a large area where no Protestant church existed. His problem was how to discover the Protestants of the community, in order to make a beginning. It was not feasible to make a door-to-door canvass. He therefore took his stand in the doorway of a meat market on a Friday morning. Knowing the religious customs of the majority of the customers, he stepped up to all who did not buy fish, with an invitation to join him in the study of God's Word the next Sunday morning. Today a church of some five hundred members is a monument to his ingenuity and missionary zeal. That story could be matched by a dozen others, including current accounts of suffering for the gospel's sake.

The location of the Institute has had no more effect upon its history than it will have upon its destiny. The very elements which make its location a liability turn out to be assets. If it is not set in the heart of an overwhelming Baptist area, it is set in the heart of the most diverse mission field in America. Foreign and home missions are mingled at our doorsteps. . . . Greek and Hebrew for translating the Scriptures must be accompanied with French and Spanish for telling our neighbors the good news we read. . . . The proximity of the magnificent Southern Baptist Hospital offers great opportunities of collaboration in providing unusual training for prospective missionaries. The location of our school hands each student the double edged sword of missionary endeavor and missionary training, under competent supervision. We sit in the gateway to Central and South America. With an ideal training ground for South American missions and the assurance that in the tomorrow's South-

ern Baptists will focus more and more of their attention upon that part of the world, the strategic location of this institution becomes obvious.

Nothing must turn this institution from its destiny as a great missionary agency. If necessary, the heavy demand for funds to enable these students to be missionaries while remaining in school will be provided, as oftentimes in the past, out of current operating accounts. Every effort, however, is going to be made to stabilize this work by the creation of additional endowment for this purpose or by securing a large group of individuals who, through their collective generosity, will make this program independent of an operating surplus by the school.

## Significant Trends

One of the results of providing theological training in this missionary atmosphere is to give students ideals of service, rather than of achievement. There is a necessary element of self-sacrifice in the response of each individual to the call of God. It is only too tragically true that many religious workers, discovering, to their surprise, that opportunities of personal triumph are open, cast off their purposes of self-abnegation and react to self-assertion in its most selfish forms. Even a superficial study of the large denominations, including Southern Baptists, reveals a marked tendency to move away from the masses of people. "Between 1906 and 1916, the growth of all religious bodies was 18%, while that of the small sects was 39.3%. During the last census decade the growth of one of the Churches of God was more than 198%. The Assemblies of God increased nearly 500%. The Pilgrim Holiness Church grew 185%. Ten sects more than doubled their membership." Claiming as we do, that Baptists have the true interpretation of the gospel, how shall we account for our failure to produce a similar growth? Our equipment is superior, our techniques are sounder, and our results are smaller. The fault must lie at the feet of those of us who handle the equipment and techniques.

The solution to this situation is not to throw away the equipment and techniques, but to produce a leadership endowed with the spirit of Paul. We may disclaim it if we like, but a layman who has been leading his church in a search for a pastor suggested that the modern minister's response to the call, "Come over into Macedonia and help us," would be a series of questions. "What is the size of your church?" "How many do you have enrolled in Sunday school and Training Union?" "What were your gifts to the Cooperative Program last year, and so forth, and so forth?" This layman concluded that the minister may be unconcerned about the size of his salary, but he is much concerned about his denominational position and prestige. After all, that is precious coin in the same realm of selfishness as the dollar. . . .

Without in any wise lessening the importance of education for the religious worker, we Southern Baptists believe that the one prerequisite for the Lord's work is a divine call. When refused admission to the Baptist Bible Institute because he was still in his teens, a young man petulantly exclaimed, "I guess I entered the ministry too soon." Our reply was, "Young man, you entered the ministry too soon only if you entered before the Lord called you." We feel the same way about that individual who engages in religious work without the best educational preparation. When God calls, that is the time to answer. No one of us would quarrel with the divine choice of an instrument for some portion of His kingdom's work. Feeling thus, it is only logical that Southern Baptist theological schools should keep their doors open and their hands out to those whom God has chosen, who have had little or no opportunity for formal, general education.

If a divine call is the one thing which qualifies an individual for religious work, that common experience ought to be the supreme bond of unity within our South-

## Answers To Know Your Bible

Feature on Page 12.

1. (Seen of James): The James referred to was not the two men of that name among the first "twelve apostles." The James who saw Jesus was the brother of Jesus. Gal. 1:19.

2. (Woman gave him milk and butter): Her name was Jael, and his name was Sisera. Reference to the "milk and butter" can be found in Judges 5:25.

3. (Bethsaida, its meaning, etc.): 'Beth' (first half of the word) means "house of hunting or fishing." The remainder, "saida" means "of nets." Jesus went to Bethsaida with his apostles, to talk privately, when informed of the killing of John the Baptist by Herod.

4. (Gates of city, odd marriage procedure): This reference pertains to the marriage of Boaz and Ruth, preparations being made at "the gate of the city," by and before ten elders, or witnesses of the procedure. The odd feature was the removing of the groom's shoe, which was given to a neighbor, as legal testimony in Israel. For further information, read Ruth 4:1-11.

ern Baptist brotherhood. No suggestion of segregation or stratification of our ministry should be tolerated. In the same address which provided the impetus for our first Southern Baptist theological institution, James P. Boyce, a graduate of Brown University and Princeton Theological Seminary, pleaded for the democratization of theological education. Whenever Southern Baptists finding that their other institutions have become exclusive, have to produce a special theological institution for the underprivileged men whom God has called, they will have forgotten their history and lost sight of their destiny. . . .

Character has always been recognized as a concern of the theological school. Social adaptability is another major concern. It is too easy for social misfits to find refuge in religious work, to the detriment of the cause of Christ. The ideal is not a social butterfly, but a man's man. The test is not conduct at a formal tea, but the respect and friendship of the most cultured member of the congregation. To provide a program to meet the social problems and not the spiritual problems of the students would be inexcusable. The hearts and habits of faculty and staff members must be as consecrated as their minds are keen, that they may minister to the spiritual needs of the student body.

The craft training of the students must not be omitted. The assumption that the student's primary need is to know principles is false. If he can get only one thing, he should be made a good craftsman, who can handle well the tools of his trade. In fact, more men will deduce working principles from good techniques than will produce workable techniques from abstract principles. There are more empiricists than rationalists among us. The recognition of this becomes increasingly vital as the organization of religious work becomes more and more involved. It is apparent to all that the day when the minister was solely a theologian has passed, if ever it existed. The classroom discussion of such things as the technique of the Every Member Canvass must be meshed with practical field experience so far as is possible. . . .

If we could be coldly realistic, we would recognize the result of attempting to place the admission of all theological students on the same basis. The administration of these admission requirements inevitably becomes a screening process by which the man with less previous training loses out. The following figures have a warning. In 1929-30

(Continued on Page Sixteen)

**NEW EMPHASIS ON EVANGELISM  
WILL BE POPULAR**

(Continued from Page One)

anization of branch Sunday schools that can be used to provide Bible study and preaching opportunities in all unchurched communities.

4. We urge every church in the Convention to hold a Vacation Bible school this spring or summer and to use wisely this great teaching opportunity to win many boys and girls to Christ.

5. The theme for 1945 will be "Climaxing a Century of Baptist History for Christ," and the spearhead will be evangelism. Beginning this fall, statewide meetings will be held for the associational Sunday school officers. The associational Sunday school leader of evangelism will be asked to attend, the Board sharing in the expense of the trip, and conferences will be held considering definite evangelistic plans.

6. A goal of a million net increase in Sunday school enrollment in 1945 challenges us to enlarged evangelistic effort.

7. Dr. Thomas Hansen has baptized into the membership of the Main Street Baptist Church, Jacksonville, Florida, 157 persons a year for ten consecutive years. He says:

"As I think of this great company and ponder what it was that moved their public profession of faith in Christ and obey Him in baptism, I am constrained to say that if credit is to be given to any human agency it should go to the splendid company of men and women who teach and toil in our Sunday school."

Our whole Sunday school program is geared to the helping of all Southern Baptist churches to similar achievements. Pastors and evangelists in their special revivals are urged to take account of the organization already in existence and to work through and with these Sunday school teachers and officers.

8. Beginning October 1 we shall offer in The Sunday School Builder a suggested worship program for use in churches which do not have preaching services every Sunday. Opportunities will be provided in these programs for the regular church offering service, the period of worship, and for extending an invitation to accept Christ and to join the church.

9. We shall attempt to undergird this whole movement with the spirit of prayer and personal work. A beautiful four-page folder is being printed entitled "Behind Doors Set Up Thy Remembrance." Page three is to be used as a personal prayer list. Teachers and officers will be urged to write in the names of unsaved pupils and friends and to pray daily for them and seek to win them to Christ.

10. The First Southwide Evangelistic Conference will be held at Ridgecrest, North Carolina, June 23-27. In addition to pastors, associational and state leaders of evangelism are being urged to attend this conference.

Effective evangelism stems from clear Bible teaching, loving cultivation, and warmhearted witnessing directed by the Holy Spirit. To this end we shall continue to call the officers and teachers in the Sunday schools throughout the South to the high and holy privilege awaiting each of us.

Signed:

T. L. Holcomb, Executive Secretary,  
J. O. Williams, Secretary, Division

**THEOLOGICAL EDUCATION**  
(Continued from Page Fifteen)

In all of the Protestant theological schools, about 52% of the students were college graduates. In the sixty-one older and stronger seminaries, 73% held college degrees. In 1931-32, of forty-five schools accredited by the American Association of Theological Schools, 75% were college graduates, while four years later, 82% held an A. B. degree. Fewer non-college men are being accepted, though most theological schools do not demand a college degree as prerequisite for admission. Many factors have contributed to this trend. . . . The rising standards of education, and the larger number of college graduates available have made it possible. The movement toward standardization of theological education, and pressure from the American Association of Theological Schools have given it impetus. The growing demands of churches for trained men have forced larger numbers to seek admittance, and the administrator, faced with the necessity of rejecting one of two men for lack of facilities, has naturally refused to admit the man with less previous training, on the ground that he would be the less promising student.

**Practical Help Needed**

Criticism, as usual, is cheap. To labor those caught in this trend is like calling insults to the crew of a stalled boat that is drifting out to sea. Some practical suggestion about how to start the motor would be more useful. The presumption here is that Southern Baptists do want to retain all that is good in their tradition of democratic theological education and do not want it to slip away on the tide of this trend. It can, of course, slip away while everyone is giving it lip service.

The one solution which will retain the good and reduce the evil of democratic theological education is a combination training school and seminary. Special classes fitted to his need must be provided for the non-college graduate. In some cases there will be a prerequisite for entering the seminary course, and in others they will be a substitute for it. The emphasis upon craft training would be more pronounced for the non-college man. The fact that a definite place in the school organization is provided for him would guarantee that the doors would remain open to him. At the same time, the student who has finished his college work would not have the drag of less prepared classmates in the more advanced courses. All standards would be met without the necessity of straining to conform to them.

The unity of our fellowship would be guarded, in that students from all backgrounds would live and work together. Graduate instructors could teach most of these special courses, while some of the regular classes would remain open to all students. The final test of the right to enter a given class would be ability to keep up.

The Baptist Bible Institute is already on the road to translating these theories into practice. As a theological seminary, its standards are high, and the quality of its work has been demonstrated on the testing ground of life. Since its beginning a training school for both men and women has been a part of its organization. Until now the seminary and the training school have been so closely identified that only on classification day at the opening of the school and on graduation day at its close could a difference be distinguished. This is neither practical nor tenable, but it is an ideal base upon which to erect twin structures designed to meet the peculiar needs of two different groups. The theological seminary will continue its course, expanded and strengthened. The training school, with its purpose redefined and its curriculum reorganized, will be more effective.

of Education and Promotion.  
J. N. Barnette, Secretary, Sunday  
School Department.  
Andrew Q. Allen, Secretary of Evangelism through the Sunday School.

Southern Baptists have come to a new day in their program of theological education. Their three theological schools stand side by side, each more concerned that a great program should be launched than that special favors should be received. All three are operating at student capacity. Each is planning a program of expansion in both equipment and service. As the cords of denominational debt unravel, we are preparing for a challenging tomorrow. Through all of our planning and preparing must run the realization that no program will operate without personnel. For missions there must be missionaries. For evangelism there must be evangelists. For training there must be teachers. For preaching there must be preachers. In whatever measure we dare to project an enlarged program, we must provide for our training institutions, our theological schools. . . .

Our trustees voted on yesterday to launch a building campaign for \$200,000 for a new library and men's dormitory. Too long we have allowed our young men and women to be distracted by the clang and clamor and claim of secular occupations, without challenging them to be attentive to the call of God. Only God can call a man into service, but only man can hear and heed. We must develop an atmosphere of expectancy in which the best of our young people will long to hear God speak to them. The answer of all our needs is the stewardship of life. God expects it from the students, the faculty, and the friends of our theological schools. . . .

**Christ Will Conquer**

Our rendezvous with destiny must not leave us limp. When the stream of history has been forced back into its proper channels and this war is over, religious forces must be alert. Men who have suffered on the battlefield for freedom of religion must not come back to find religion anaemic or irrelevant. If that should occur, we would soon find that the history of heresy had completed its circle to the dark ages. Sweeping from a church that tried to be a state, it would return as a state that had become a church. Just as Nazism and Communism have become religions to hordes of men unchallenged by the true faith, so aggressive leadership in American life would try to make Americanism the subject of transubstantiation, taking over those basic drives which make men religious. This must not happen here. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Beginning now we must prepare a leadership which will make Christianity a living ferment in the world. "I am far within the mark when I say that of all the armies that ever marched, and all the navies that ever sailed the seven seas, and all the parliaments that ever sat, and all the kings that ever reigned, and all the books ever written, and all the battles ever won, all put together have not done so much to transform the world as the presence and power and preaching of Christ." Who killed the monsters splashing in prehistoric swamps? No one killed them. The climate changed, and they died. Jesus did not take up arms against the dragons of economic, political and social evils. He changed the climate by completely changing men. He did not reform them. That would have been putting new wine into old skins. His message was of a "new birth" which changed every point of reference in the individual's life from self to service in the name of God. Trained messengers must apply that message anew to humanity's heart.

The caustics and confusion of war have broken down the barriers to the hearts of men. It is in the atmosphere to give one's self to something. The spirit of "the expendables" is upon all. Many panaceas will be proposed. The quack causes will make their claims. All of the arts of hell will be exhausted to win the allegiance of men. The claims of Christ must not come in second best. The servants of Christ must be equal to the hour.

Christ must win. He can win only if

**NEGRO BAPTIST INSTITUTES**

It has been my privilege and pleasure to work in two of the Institutes that have been held in the state within the last two months. The first was at Greenville. There was genuine interest on the part of those attending and much good was done.

The second was in Vicksburg. Because of the fine cooperation of Pastor Haworth with the Negro pastors and workers through several years, this Institute started and continued with a fine spirit. My judgment is that both places would welcome such Institutes another year.

Having heard of these Institutes in other sections, some of the Negro Baptist pastors of Laurel contacted some of the white Baptist pastors about one for Laurel. As a result a committee has been appointed and plans have been worked out for such an Institute beginning the third Sunday in March. The beginning will be in the nature of a Negro mass meeting on Sunday afternoon with Bruce Hilbun as the speaker.

The day program, Monday through Friday, will be as follows:

Bible study: Book of Acts—taught by P. F. Herring, pastor of Beacon church.

Doctrines: What We Believe (Boone)—taught by Bryan Simmons.

Homiletics—taught by J. J. Overstreet (colored pastor), Pleasant Valley church.

Evangelism—taught by W. D. Ridgway (colored pastor), Calvary church.

The night program, Monday through Friday, will be:

Sunday School Work: The True Functions of the Sunday School—taught by Gerald Riddell, West Laurel church.

Evangelistic service: message by Bruce Hilbun.

All services will be held in the East Jerusalem church (colored) and the music for the mass meeting and for the evangelistic services will be furnished by a gospel chorus of fifty voices under the direction of Rev. J. G. McQueen, the new pastor of East Jerusalem church.

Rev. T. W. Patterson, Sunday school secretary for the Negro churches of this section will be the director of the Institute.—Bryan Simmons, moderator, Jones County Association.

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We hereby wish to express our sincere thanks to every one, including our State Mission Board, who gave so liberally for the building of our new church at Lowland in Leflore county at Minter City, RFD No. 1. The church is now completed and we plan to dedicate it on the third Sunday, March 19, at 3 p. m. Rev. W. R. Storie, pastor of the First Baptist Church, Itta Bena, will bring the dedicatory sermon.—L. J. Rice, pastor.

Beulah church, Jones county: We have a newly organized B. T. U. and Brotherhood and both are showing progress. Many improvements to the church have been made, such as building of additional Sunday school rooms, installing gas heaters and the purchase of two pulpit chairs. W. W. Allread is pastor.—Mrs. T. O. Sumrall.

Christians and Christian leaders are as Divine Word. We are pessimists whenever we look and see what the world is wise as serpents and armed with the coming to, but we are confident when we see what has come to the world. The incarnate Christ has come to conquer.